

THE
ART
OF
Pleasing at COURT;
BEING A
NEW TRANSLATION
(With Some ADDITIONS)
OF AN
OLD FRENCH BOOK,
ENTITLED
L'HONNESTE-HOMME;
OR,

L' Art de plaire à la Cour.

Par le Sieur FARET. K

Containing, however, some Precepts necessary to
be observ'd by both Gentlemen and Ladies,
Courtiers and Others.

BIRMINGHAM:
Printed by T. ARIS, for the TRANSLATOR.
MDCCLIV.

THE
 PRACTICE OF THE
 COURT OF COMMONS

NEW TRANSLATION

(WITH SOME ADDITIONS)

P. R. F. A. C. H.
 OLD P. R. F. A. C. H. BOOK



in the Court of the City of London

Printed by T. ARIS, in Great Britain.

Containing, however, some recent additions to
 the observations by both Gentlemen and Ladies,
 Counsellors and Others.

Printed by T. ARIS, in Great Britain.

PRINTED IN GREAT BRITAIN

Printed by T. ARIS, for the TRANSLATOR.
 MDCCLXV.



T H E
P R E F A C E.

THE little Tract here translated, first appeared without a *Preface*. In the Close, indeed, there are several *Advertisements* with Regard to the Design, which are, in some measure, apologetical. To those the Reader is referr'd. Let him read the Whole, and then judge.

It seems it was translated into *English*, as well as *Spanish* and
A 2 *Dutch*,

Dutch, about an Age ago : But that Translation the present Editor has not seen.

The old *French* seems to have much native Simplicity ; and 'tis hoped *this* Translation will be allow'd, in some measure, to have retain'd it, and that it will afford the Reader, at least, that Sort of Pleasure which arises from hearing a *Countryman* speak good Sense in his own Dialect ; which yet, properly speaking, may not be unpolite.

It has been an old Observation, that *Custom*, or, if you please, mere *Caprice*, has made, and will continue to make, mighty Changes, in the Manner of Speaking. All living Languages are subject to that arbitrary Governor. But, perhaps, the Change is not *always* much for the
the

P R E F A C E.

v

the better : At least we may be allow'd to say, that though new Words may have been brought in, and old ones thrown out, yet the Foundation of the Language may have been still the same : As the Temper and Humour of the Body may still continue, tho' a slight Disorder be brought on by Age.

I am sensible that many Causes may, in Time, produce very considerable Alterations in the Language of a Nation ; of which, I am not qualified to speak : But such Alterations are not *soon* brought about in a Language that's arriv'd at some Sort of Perfection, and where the People are undisturb'd by unhappy Events. Polite Conversation and good Books are both necessary to form a Style ; the former gives that Tincture of Po-

liteness which the latter cannot ; and yet, without Reading, 'tis difficult to speak properly, and according to the Rules of Art *.

If it be ask'd why a Translation of this old Piece is now to be published, which seems by the very Title to be calculated for the Use of very few, and those such as can read it in its native Language? To this it is answered, that tho' the Precepts contain'd in it are chiefly, yet they are not solely, calculated for pleasing at Court. The Rules, 'tis hoped, are just and applicable, and such as must please in *all* Companies that are worth frequenting.

And tho' the *French* Language is now so generally known, yet it

* Entretiens d'Arist. & d'Eugene.

being

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being an Age since this Piece was first published, 'tis not now so easily to be had. Besides, some particular Phrases being confessedly grown out of Use, it may be no disagreeable Amusement to see an Attempt made to modernize them a little. But to be free; the Translator is willing to confess, that too much Leisure first engaged him, by way of Amusement, to translate a Part of it, and when a Progress was made, he began to think, that if his Translation was published, some of his Acquaintance, and some others, might be prevailed upon to amuse themselves by reading it, tho' at a small Expence, and by that Means afford him a little Gain. And if the Precepts laid down are in any Measure useful, as 'tis presumed they may be, not only to

Gentlemen, but to Ladies, not only to Courtiers, but others; *that* will, perhaps, be allow'd a sufficient Excuse for the Publication.

Ambroise de Salazar, who translated this little Book into *Spanish*, soon after it first appear'd, owns, that the Title gave him more Trouble than the rest of the Book. The *Spanish El Hombre Honesto*, he says, does not come up to the *French Honnête Homme*; *el Hombre Honrrado*, less so; *el Hombre Complido*, he adds, has more the Air of it, but not being quite what the Author meant, he chose rather to keep to the first. I had once call'd this *The Polite Man*, and then *The Gentleman*; or, *the Art of Pleasing*; &c. but still was not quite satisfied with the Propriety of either. My Dissatisfaction was increased by the
Objec-

P R E F A C E. ix

Objections of a Friend, who seems to insinuate the Word *Courtier*: But even that Word does not please either my Friend or myself; for it has acquir'd a Meaning, and conveys a Notion not sufficiently worthy of our *Honnête Homme*. We have therefore omitted the first, and added to the second Part of the *Title*; tho' I have supposed our *Honnête Homme* to be all three.

“ All Languages (says the *Spaniard* I have mention'd) have
 “ their Defects and Advantages;
 “ there are Places where ours
 “ (says he) may revenge herself for
 “ this Affront she receives from
 “ the *French*. I appeal (adds he)
 “ to the Learned.”-----This is a
 Subject I am not learned enough
 to enlarge upon. The *English*, I
 hope, may claim her Share of Advan-
 tages;

vantages; but 'tis not unpleasant to
 observe, how each *her Claim alledges*.
 Give me leave to shew how witti-
 ly the *French* Author, just men-
 tion'd in the Margin, decides in
 Favour of his own. He makes his
Eugenius deliver it as his Opinion,
 that the *Spanish* resembles those
 Rivers whose Waters are always
 great and agitated, seldom con-
 tain'd within their Bounds, often
 overflow, and whose Inundations
 make a great Noise and Crash.
 The *Italian* he compares to those
 Brooks that agreeably chatter and
 murmur among the Pebbles, ser-
 pentize in the flow'ry Meads; and
 yet sometimes swell so as to over-
 flow the Lands. “ But the *French*
 “ (says he) is like those beautiful
 “ Rivers that enrich every Place by
 “ which they pass; that being nei-
 “ ther

“ ther slow, nor rapid, majestically
 “ roll along, keeping a smooth,
 “ an ever-equal Course.*”

Aristus then supposing them to be three Sisters born of their Mother *Latin*, will not contend about their Age, since *Juniors* sometimes outshine their *Seniors*; but of the *Genius* of each he gives his Opinion; comparing the *Spanish* to a proud Girl, who bears high, pretends to Grandeur, and loves in all Things Ostentation and Excess.

The *Italian* he will have to be a *Coquette*, always painted and adorned, who only strives to please, and delights in Trifles.

“ The *French* (says he) is a *Prude*,
 “ but an agreeable *Prude*, ever

* Mais la Langue Françoisse est comme ses belles rivières, qui enrichissent tous les lieux par où elle passent; qui sans être ni lentes, ni rapides, roulent majestueusement leurs eaux, & ont un cours toujours égal.

“ modest

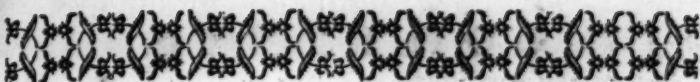
“ modest and wise, nothing rude
 “ nor wild about her : A Girl who
 “ has many of her Mother’s Fea-
 “ tures,— not of that *Latin* which
 “ was spoke about *Nero’s* Reign,
 “ but that of the *Augustan Age**.”

Thus Monsieur *Bouhours*, with more
 upon the Subject, upon which the
 Skillful may sit in Judgment, whilst
 I, retreating, bid *farewell*.

* La Langue Françoisse est une Prude ; mais une
 Prude agreable, qui toute sage & toute modeste qu’elle
 est n’a rien de rude, ni de farouche. C’est une Fille
 qui a beaucoup de traits de sa mere, je veux dire de la
 Langue *Latine*—jé n’entends pas, par la Langue *Latine*,
 la Langue qu’on parloit au temps de *Neron*, & sous les
 autres Empereurs qui le suiverent : J’entends c’elle qu’on
 parloit au temps d’*Auguste* dans le Sciecle de la belle
 Latinité.



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E R R A T A.

Page 79, Line 8, in the Note, for *repondere*, read *repondre*; in Line 13, in the same Note, for *Sincerite*, read *Sincerité*; and in Page 87, Line 22, for *not*, read *none*.

T H E



T H E
A R T
O F

Pleasant at COURT.

Description of a COURT.

THE King may be said to be the
Fountain of Honour, as the Sun
is of Light : The Royal Family,
the Nobility and Gentry, incir-
cle the Throne, and owe their Lustre to
it : But to tread in Courts, is to walk in
slippery Places. Men seldom act from
right Motives ; their Desires are not duly
poized. If Ambition does not entirely
compose the Courts of Princes, it may, at
least, be said to swell them to that enor-
mous Size which often causes Sovereign
Princes to hate their own Glory, and some-
times it may be said to render the Pomp
B and

and Splendor that incircles them insupportable. Man's natural Desire to acquire Honour and Wealth insensibly engages him in the gay Confusion; and amidst so many Objects to communicate, few have the Prudence to escape the agreeable Malady. The Splendor of Courts may be said to be a Fire which many rather burn, than warm themselves at; and a thousand ambitious Persons fail in the Attempt, for one that mounts the Pinnacle of Glory.

Envy, Avarice, and Ambition, constantly attend near the Persons of Kings, and from every-Quarter draw a Multitude of mercenary Minds, who, thro' the Irregularity of insatiable Desire, do not keep within the Bounds of a quiet and easy Life, but mix in those Tumults by which great Courts, as well as great Seas, are agitated. There it is those Furies sow Hatred and Discord among the dearest Friends, and cause base and unworthy Sentiments to arise in Minds naturally impressed by Generosity. It is they who inspire so many destructive Designs, arm so many Men one against another, trouble the whole Order of Society, and violate the most sacred Laws.

Amidst

Amidst so many Dangers, who can be sufficiently upon Guard? Where is the Man so firmly seated, whom the Power of Superiors, the Envy of Equals, or Malice of Inferiors, cannot pull down, even from the Height of Glory? *

Suppose, therefore, I endeavour to draw a Sketch of the Qualifications of Body and Mind necessary to constitute the polite Man: But to imagine that any Rules can so place him above the Wheel of Fortune (if I may use that Phrase) that his Competitors can neither hinder his Ascension, nor deprive him of Possession, is a Proposition too chimerical for me to advance. *Precepts* of themselves may direct, may facilitate the Beginning and Progress of an Undertaking, but have not Power to finish it; happy Abilities, natural and acquired, must be the Portion of him who arrives at that Perfection, of which we have but a faint Idea.

I shall endeavour to abridge the infinite Number of Things that might be said upon this Subject.

* 'Tis very easy to produce seeming Reasons to condemn what *is done*, tho' it *could not have been done better*, was undertaken upon solid Principles, and could not have been *left undone* without a notable Fault. *Test. Polit. du Card. Duc de Richlieu.*

The ART of
Of BIRTH.

AND if I should say, in the first Place, that he who wou'd enter into this great Business of the World, should be a Gentleman of Family and Distinction, I wou'd not be thought to exclude those whom Nature has denied that Happiness. Virtue is not confined to any one Condition of Life. There are frequent Examples of Persons who from obscure Birth have arrived to the Performance of heroic Actions, and the Possession of illustrious Greatness. (*)

(*) *Here Mr. POPE's happy Lines demand a Place.*

"Honour and Shame from no Condition rise;
"A& well your Part, there all the Honour lies.
"Fortune in Men has some small Diff'rence made,
"One flaunts in Rags, one flutters in Brocade.
"The Cobbler Apron'd, and the Parson Gown'd,
"The Friar Hooded, and the Monarch Crown'd:
"What differs more (you'll say) than Crown and Cowl?
"I'll tell you, Friend! a wise Man and a Fool.
"You'll find, if once the Monarch acts the Monk,
"Or, Cobbler-like, the Parson will be drunk,
"Worth makes the Man, and Want of it the Fellow,
"The rest is all but Leather or Prunella."

And the Abbé de Bellegarde observes from Seneca, That, "*all reasonable Men are of the Family of the Gods.*" And adds, just after, "*There is nothing more noble than the Quality d'Honnête Homme; that Title effaces all those that Fortune can give.*" *Regles de la Vie Civile*, p. 10. Here *Honnête* must have the Sense of our English Word *Honest*.

*A Wit's a Feather, and a Chief a Rod;
An Honest Man's the noblest Work of God.*

POPE.
But

But certainly there are Advantages in Nobleness of Extraction: They whose Ancestors have signaliz'd themselves by memorable Exploits, seem engaged to tread in the same Steps: Nobility, like a bright Luminary, enlightens all their Actions, and either excites them to Virtue by those domestic Examples, or restrains them from Vice by the Dread of Infamy. [Yet alas! there are too many Exceptions in this Case.] However, it must be allowed, that Excellency of Birth is a powerful Charm to engage the good Opinion of those we are desirous to please. In a word, the Advantages of being nobly born are such, that a sensible and ingenuous Person, who finds himself favourably embarked in a Court without them, may daily have a thousand Occasions to blush for the Want of them.

*Of happy and unhappy BIRTH, and of the
Medium between both.*

WE meet, indeed, with some Persons, in every State of Life, who, by the secret Favour of Heaven (if I may so speak) have the Happiness to be born with so many Advantages of Body and Mind, as if Nature had taken pleasure to form them

with her own Hands; enriching them with every charming and attracting Grace.* Others, on the contrary, seem to have been forced into the World before they were duly formed; and these, with the utmost of their Care and Diligence, can scarcely behave in a passable Manner: Others act so agreeably, that with very little Trouble, and almost without Thought, they become excellent in almost every Undertaking, and agreeable to every discerning Eye. But there is a Medium between the two Extremes, of Persons who have neither receiv'd extraordinary Favours, nor remarkable Imperfections, from Nature; and such, by the Help of Precepts and assiduous Care, may correct their Defects, and at last deserve Esteem; from that Esteem soon proceeds the Good-will which we are desirous our Polite Man should gain wherever he goes: But the surest Way to arrive at this, is to prejudice the Opinion of those by whom we desire to be beloved. This is one of the greatest Mysteries of

** La Nature fait un grand Present quand elle donne un Belle extérieur; il faut, &c.*

Nature makes a great Present when she bestows a good outward Appearance: We must be content when she refuses it, and support the Disgrace with Courage. BELLEGARDE.

our

our Art, and shall be discovered in its Place, after we have represented the principal Qualities which he should be possessed of, who undertakes to pass for a Polite Man before so many discerning Eyes as are to be found in Courts, and amidst so many curious Wits from whom the most secret Faults cannot be long hid.

Of the GENTLEMAN'S Profession.

IT appears then, that as it is not sufficient to be well-born, unless your Birth be fortunate also; so neither will both those Advantages be of much Value, unless they are carefully cultivated. Now as every Man should chuse some Profession or Employment, methinks there is none more polite, or more necessary for a Gentleman, than that of Arms. He ought to be dextrous and bold, and should apply himself to Arms as his ordinary Exercise. Most other Things which are requisite for him, are only esteemed necessary so far as they seem to adorn *this*, and give him Lustre by which he may shine more bright. 'Tis chiefly by Arms that Nobility is acquired, and ought to be preserved, and the Way opened to great Reputation; and by that to great Honours.

He should be a GOOD MAN.

THEREFORE it should be the greatest Ambition of the Man who wears a Sword, to be esteem'd a stout and hardy Man, and then to be thought a Man of Conduct, and withal a Good Man. Those who join Malice with their Valour, are generally terrible and hated, as wild Beasts are, because having the Power to do Mischief, they add the Will: But those who accompany good Courage with good Intentions, are beloved by all, and looked upon as the Guardian Angels whom God keeps amongst us to oppose the Oppressions of the Wicked.

He should be tenacious of his HONOUR.

YET as there is no Man who is not jealous of his Reputation, especially in what relates to his Business; why should not a Gentleman pique himself upon Military Atchievements, which are the true Marks of his Nobility? In this he should be exact, but not punctilious: For as a Lady's Virtue once spotted, can never retrieve its first Purity; so neither can our Esteem for a Soldier, when he has tarnish'd his

his Character by an unworthy Action, be so preserved, but that something will remain by which he may be reproached. As in Point of Honour, so in conducting the great Affairs of War, it is not allowed to fail twice.

Of DUELS.

BUT this of Honour is so nice a Point, that most young People, either for Want of Experience, or thro' too much Ardour; and others for Want of good Sense, or thro' Caprice, unhappily destroy themselves in Duels: By Means of which we daily see the Divine Law profaned, the Authority of Human Ordinances violated, and the Clemency of Kings sometimes obliged to cede to their Justice. These Duels are made, as it were, a Kind of Science, by being refined upon; and yet most of those who plunge themselves into that brutal Fury, can give no just Account of their Behaviour! What do we meet with but Extravagance and Whim as the Cause of all the Duels that are fought? Not a single Ray of that true Honour which is the most precious Treasure of Nobility.*

It

* Are not Wars, sometimes, entered into from Motives as extravagant and whimsical as Duels are? How

It is a most extravagant Abuse to fancy, as some do, that pure and heroic Valour consists only in Fighting; as if that Virtue had its Exercise only in the Destruction of Mankind: But it has much more elevated Effects, and may be said to extend almost over all the Actions of Life.

Of VANITY.

I Might enlarge upon this, but my Subject calls me back to observe, that there is a Vice which too frequently lurks near this Virtue of heroic Valour, and may, indeed, be said to be inseparable from emi-

beautifully does Monsieur *Fontenelle* rally those Motives which produced the *Trojan War*, and that between *Mark Anthony* and *Augustus*? The Ladies who were concerned make a humorous Scene in the Shades below.

"You and I then (says *Helena* to *Fulvia*) have caused two of the greatest Wars that perhaps ever were.—

"But there is this Difference (says *Fulvia*) that you caused the *Trojan War* by your Beauty, I that between

"*Anthony* and *Augustus* by my Want of it. Yet you have

"another Advantage (replies *Helena*) your War was

"more droll than mine: My Husband revenged the

"Affront given him, by *Anthony's* loving me, which

"was natural enough; yours revenged the Affront

"given you by another's not loving you, which Hus-

"bands don't usually do.—Thus Matters go among

"Men; we see great Things a-doing, but the Motives

"are often ridiculous enough. To preserve the Ho-

"nour of the most considerable Events, 'tis of Impor-

"tance that the Causes be hid." *Dialogues des Morts.*

• nent

nent Qualities, and almost always spoils the Fruits they produce. I mean that *Vanity*, that *Vain-Glory*, with which most Men suffer themselves to be intoxicated. 'Tis an odious Crime, and makes those contemptible who would deserve high Commendation, had they Patience to wait till it is freely given, and did not seize upon it, as they almost always do *.

Of BOASTING.

ALLIED to these are the Tribe of *Boasters*, who imagine it necessary to spill their Valour upon the Company wherever they come. All their Talk rolls upon War and Bloodshed, so that if you strip their Discourse of the Terms of Assault and Defence, the Sublimity of their Science will be reduced *aux Complimens de la Langue Francoise*. These Gentlemen of the Blade stretch their *Rodomontade* so far, as to despise the Conversation of the Ladies, one of the politest and sweetest Amusements of Life; nothing less than

* The World will dispose of Praise and Dispraise at its Discretion, and won't suffer that Power to be usurped, without punishing the Delinquent with the severe Penalty of being laughed at. See Lord Hallifax's *Advice to a Daughter*.

spring-

springing a Mine can be worth their Notice! But that Humour, and all Words which have any Tincture of Pride and Self-sufficiency, are to be avoided, as the most dangerous Rocks upon which Esteem can be ship-wreck'd.

Of the DISPOSITION of the BODY.

WITH all these Advantages of Birth and Courage, which are requisite to constitute a Courtier, a *graceful Person*, of middle Stature, will be found very necessary. He should have Limbs rather slender than too large; well form'd, strong, souple, disengaged, and easy to be accommodated to all the Exercises of War and Pleasure. Having all these Gifts of Nature, 'tis of some Consequence to employ them, and to learn not only all that is taught in the Academies, but also all the Gallantries of Address which are in Use, and becoming a Gentleman. To be a bad Horseman, to be ignorant of the Use of Arms, is not only a great Disadvantage, but also a shameful Ignorance, since 'tis to be ignorant of the most essential Principles of his Business. Other Exercises, tho' less necessary, yet come into Use upon a thousand

Occasions, and gain the Esteem, and after that the Inclination of those by whom we desire to be beloved. We therefore don't only insist that he should understand the whole Art of managing a Horse, but all other manly Exercises that are in Use. There are many such Exercises which are too much esteemed in the World for a Man to be ignorant of, who would be regarded in, and deserve Glory and Praise from it*.

If
 (c) " The *Israelites* (says Monsieur *Fleury*) as well as
 " the *Egyptians* and most antient *Greeks*, form'd the
 " Bodies of their Children by Labour and Exercise,
 " and their Minds by Letters and Musie. They made
 " Strength of Body a great Affair. Running must have
 " been one of their chief Exercises, for we find they
 " knew People by seeing them run at a Distance. —
 " *Jonathan's* Example shews that they drew the Bow. —
 " But they never made bodily Exercise an important
 " Occupation, as the *Greeks* did, who reduced it into an
 " Art, and refined upon it to the last Degree. They
 " called the Art *Gymnastic*, because they performed it
 " naked, and the Places *Gymnascies*. They were spa-
 " cious and magnificent, prepared and built at great
 " Expence. Choice Masters, with many Assistants un-
 " der them, there form'd the Bodies of young People,
 " by a very exact Regimen, and very regular Exer-
 " cises: Some took so much Pleasure in it, that they
 " made it the Business of their whole Lives, and con-
 " tinued *Wrestlers* by Profession. They acquired vast
 " Strength, and got such Bodies as have served for the
 " Models of the finest Statues. But in other Respects
 " they became brutal, and incapable of any Applica-
 " tion of Mind. They were even unfit for War, or
 " any Action which deprived them of Rest and Food,
 " or discomposed their regular Way of Living. The
 " He-

If it might be, our Courtier should not only understand, but be able to perform in, Music. He should not be ignorant of Hunting, should be dextrous in Dancing, at the Tennis-Court, at Wrestling, Leaping, Swimming, Shooting, and all other Diversions, which are not so merely *polite*, but that they often become *useful*. Most of these Things, separately considered, are indeed small; but together, render a Man accomplished, and cause him to be looked upon with some Kind of Admiration; especially when they are brightened by the Qualities of the Mind, which give them the last Features of Perfection. Nay, let it be said, that he should not be ignorant of any of the Plays of Hazard, which have a Run among the Great, because by them he may familiarly join in their Company; provided, however, that he be not a *Gamester*.

"Hebrews were too serious to give into these Curiosities;
 "and it was an odious Novelty when under the illustrious Antiochus, (1. Maccab. ii. 15. 2. Maccab. xlix. 12.)
 "they built a Place of Exercise at Jerusalem after the
 "Manner of the Greeks. The Hebrews contented themselves with the same military Exercises that the Romans did." *Les Mœurs des Israélites.*

Against

Against GAMESTERS.

IT must be acknowledged, that of all the Vices which are pardonable in polite People, there are none more pernicious than an insatiable Thirst after Gaming. Even the *Rich* are *unwise*, if they suffer themselves to be transported by this Passion: And tho' great *Princes*, by their Station in the World, may allow themselves this Liberty; yet 'tis commonly done with *Loss*. Amongst the rest of Mankind, we see few, besides the *Covetous*, the *Idle*, and the *Desperate*, who give themselves up to this Folly. Those who love Money, and use all Sorts of Means to acquire it, take this to be as easy as any. The voluptuous and effeminate Minds of the *Idle*, who know not how to employ themselves, can seldom think of any Thing more diverting than to amuse themselves with this unworthy Exercise. And those who happen to be reduced to the last Extremity, think it is best to expect from Hazard, what they dare not from Industry.— But not to be too prolix, let it suffice to say, that this Frenzy not only brings on, for the most Part, the Loss of worldly Goods,

Goods, but also destroys the Mind. The Inquietude and *Gbagrin* which eternally accompany those who give themselves up to Gaming, one would think might sufficiently deter any reasonable Man from so doing. And those who are born to win the Hearts of Kings, must needs think the Time and Pains lost which they have laid out in that fatal Traffic.

Of the GRACES of NATURE.

THE Qualities hitherto mentioned are very considerable in a Gentleman; but the Crown of all consists in a certain *natural* Gracefulness which, in every Exercise, even in the least of his Actions, shines like a small Ray from the Deity; and is observ'd in all those who are born to please. But this is above Precept, beyond Art, and cannot be rightly taught. All that can be said is, that those who are capable of regulating their Conduct, and do not find themselves endow'd with this sublime Gift of Nature, must endeavour at least, to supply the Want by the nicest Imitation of those who have the general Approbation. Good Education will also do much; for as we sometimes see young Lions quit their

their natural Ferocity, and become familiar with Men; so it pretty frequently happens, that Persons who have not been by Nature of a fruitful Genius, have yet so far conquered their Defects by extraordinary Care, that they have done Things almost as well by an Effort of Reason, as others have by the free Gift of Nature *. But how happy are those who, in order to please, need no Instruction; who have been, as it were, watered from above with that graceful Behaviour which ravishes the Eyes and Hearts of all Men.

Of AFFECTATION and NEGLIGENCE.

BUT to make a Thing of so great Importance a little more plain, methinks it may be said, that as the Gracefulness of which we speak, universally extends to EVERY Word and Deed; so there is a general Rule if not to acquire, at least never to be quite distant from it: And that is to avoid AFFECTATION with all imaginable Care, (for that tarnishes and defiles every beauteous Thing;) and upon every

* Perhaps there may be some Cases in which this won't be allow'd: Every one knows, for Instance, that POETS are not made; nor are they almost so.

Occasion to act in such a certain *negligent* Manner, as shall conceal Art, and testify that we do all Things, as it were, by *Inspiration*. This seems to be the purest Source of *genteel Behaviour*: For as every one knows the Difficulty of doing excellent Things, they admire those who do them with Ease; as, on the contrary, the greatest and rarest Things lose their Value when they appear to be done by Constraint. In a word, nothing can be more maliciously said by Envy, to blast a well-established Esteem, than that the Actions by which it was acquired were done with Design, and aided by Set-Discourse: And therefore Orators have no Art more ingenious than the hiding of *that* by which they compose their *Harangues*; which is no sooner known, but their Credit sinks, and their Eloquence is less perswasive.

Of Affected NEGLIGENCE.

HOWEVER, let it be observed, that *affected Negligence*, and *too evident* a Contempt of the lesser Gestures, and Casts of the Eye, are greater Crimes than Over-carefulness; the Fault, in the latter Case, lying only in passing the Bounds:
And

And as certain Painters have been blamed for attempting to exceed Nature, by Pieces too much finished; the same may be said of many who, endeavouring to be excellent, over-shoot Perfection, and only catch the Shadow of the Good they too eagerly pursue. Do not the Fair Sex by that Means daily lose what they so earnestly seek? There are few but desire to be beautiful, or at least to be thought so, and therefore when Nature fails, they call in Art to her Aid. And from thence proceed so many ridiculous Attempts to smooth the Complexion, in order to appear young, to compose the Looks, to soften the Eyes, &c. In a word, 'tis plain that too visible an *Affectation*, and an irregular Desire to appear handsome, offends our Eyes, and clearly shews that the *Gracefulness* which they study, is a Lesson which cannot be learned by any but those who seem willing to be ignorant of it. By these Features of *Affectation*, 'tis easy to see how contrary it is to that agreeable Simplicity which should shine forth in all the Actions of the Body, and Qualities of the Mind.

Qualities of the MIND.

THE Qualities of the Mind are almost infinite, and are always excellent when they have Virtue for their Guide, which, like the Light of the Sun, augments the Beauty and Brightness of every Object to whom she affords her Communication. Certainly Virtue herself has more sweet and powerful Charms, when she is found in a Person of good Mein and Quality, than in one that is otherwise *. But at the same Time it must be allowed, that if the most illustrious and finest Prince in the World should be vicious and bad in his Morals, the Grandeur of his Birth would only serve to draw more Hatred upon him. He therefore who would win

* “ *Politeness* (says Monsieur Fleury) necessarily includes many good Qualities, which we may call *superficial Virtues*: That Gravity, Patience, and Sweetness in Conversation; that *Complaisance*, that Gaiety, and those lively Expressions of *Respect*; that Taste for *Decency* in all Things, which was so remarkable in some of the *Greeks* who were first converted to *Christianity*, were the Cause of their being made more excellent Christians. It’s true all this may be had without solid Virtue, and may be wanting without being either wicked or vicious: But VIRTUE is not PERFECT without this exterior Form. It renders her much more amiable and insinuating.” *La Politesse enferme necessairement, &c. Moeurs des Chretiennes.*

the

the Hearts, and gain the Affections of the best Part of Mankind, should in the first Place acquire this inestimable 'Treasure, which has always been esteemed the real Good of the Wise. It may also be truly said, that of all the Things which we possess, *that* only is exempt from the Empire of Fortune ; all the rest are subject to her Tyranny : Sometimes she takes pleasure in overturning Thrones, and trampling upon Crowns and Scepters ; sometimes she diverts herself by tarnishing the Splendor of the most flourishing Beauties, by ruining the Rich, and by unheard-of Means disappointing the best-laid Designs: *Virtue alone is above her Power.* The Excellency of Virtue consists in this, that she exacts Admiration from Vice itself, and imprints Respect even in the Souls of the Wicked. In every imaginary State of Life, Virtue certainly should be the first Object of our Aim ; but she is so essentially the End of every Person who would be considerable at Court, that tho' she sees herself there only disguised and sullied, yet each would be thought to possess her, pure and in every Deed.

Of the general Means of acquiring
V I R T U E.

BUT by what Means is this Virtue to be acquired? Shall we say that the principal are good Education, Diligence, and Labour, good Habits, good Company, Thirst after Glory, Example of Predecessors, and Skill in Letters?

Of L E T T E R S.

LEARNING is indeed a great Ornament, and of inestimable Value to those who know how to make a right Use of it. And 'tis to be hoped the Nobility of every Country will not in general neglect a Thing so excellent in itself, and so becoming their Station; nor be so stupid as to imagine, that a Gentleman can't be a *Scholar* and a *Soldier* at the same Time: It shall not, however, be denied but that *Knowledge* and *Folly* are oft found in the same Person. We but too frequently see, that *Greek* and *Latin* only serve to make some Men more impertinent; and instead of filling their Souls with Wisdom and Docility, it puffs them up with *Chimera's* and *Pride*. It must, however, be confessed, that when such Knowledge falls in with exquisite Sense, it produces such
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marvellous Effects, that those who possess it may be said to be something more than Men in an Approach towards Deity. Knowledge is in an especial Manner graceful and useful to those who are born to great Fortunes, who are to govern Nations, to conduct Armies, to cultivate the Friendship of Princes, to make Treaties, and to be employ'd in such remarkable Affairs as ascertain the Authority of Sovereigns, and promote the Welfare of their Kingdoms. On the contrary, who does not see that Learning loses all its Value in vulgar Hands? For as it is noble and elevated in its Nature, 'tis a shameful Prostitution, to drag it into the Squabbles of petty Courts, &c. &c.—Not that we would exact that perfect Chain of Sciences which the Antients call'd CYCLOPÆDIA, which Wits, infected with too much Curiosity, have foolishly admired as the Sovereign Good of Life. Books are to be valued on Account of the Profit that all Men may draw from them, and loved as one of the sweetest and most innocent Pleasures that a virtuous Person can chuse; but perhaps there is not *so* much Regard due to them, as to think 'em able to make us happy or otherwise; nor does our Content depend
upon

upon the Opinions of those who did not *always* think more reasonable than we do ; at least not in all Things : Whatever is thought of it, we will venture to say, that without engaging in all the Quarrels of Philosophy, which wou'd, perhaps in vain, consume a Man's whole Life, who might more profitably study in the great Book of Nature than in *Aristotle*, it is sufficient that he have a tolerable Knowledge of the most agreeable Questions which are sometimes debated in good Company.

'Tis better to have a tolerable Tincture of many Sciences, than to be Master of but one ; for Man's Life is but short. He who can talk but upon one Subject, is too often obliged to hold his Peace. Provided he understands *Mathematics*, which are useful to a Commanding Officer, in forming regular Fortifications, and drawing Plans ; if he has Addition, Subtraction, Multiplication, and Division, which are necessary to facilitate the Forming of Battalions ; if he has learned the Spheres, and has an Ear capable of judging nicely of the Tones of Music ; 'tis of little Importance whether he has penetrated the Secrets of *Geometry*, and the Subtilties of *Algebra* ; and as to *OEconomy*, that's better learned by Practice than

than Reading ; and if Courts daily afford a thousand Examples of *Profusion*, so they do of *Frugality*.

Policy and *Morality* are the true Sciences of our *Polite Man*, and *History*, which was always call'd the Study of Kings, is little less necessary for those who attend them. Doubtless it is the purest Source of Civil Wisdom ; all the Difficulty lies in the Choice of good Authors, the Number of which is not infinite. Shall we take the Liberty of naming some of the best, according to the Judgment of a learned Critic ? Among the *Greeks*, *Herodotus*, *Thucydides*, *Xenophon*, and *Polybius*, are the most esteem'd. The first has such charming Graces in his Language, that he gives the Authority of History even to Fables. *Thucydides* is grave, abounding in Sentences, pressing in his Style, eloquent in his Harangues, and sound in his Determination. *Xenophon* is agreeable and faithful, and from his Works Princes may learn to govern, and People to obey. And as to *Polybius*, good Judges say, he is not so exact as *Thucydides*, yet not less profitable. His Maxims come better up to our own : He is learned and ingenious throughout, and even when he seems to err, 'tis only to

instruct his Readers. *Plutarch*, properly speaking, has only wrote Parts of History; however, he deserves to be the *Vade-Mecum* of those who would entertain the Great. His Judgment is so neat, that he darts Light from every Quarter, capable of illuminating the grossest Understandings; and in every Part, he opens an easy Way to Prudence and Virtue.

Among the *Latins*, *Tacitus*, in the Opinion of all Politicians, holds the first Rank. One of his Admirers prefers him to *Titus Livy*, if not for *Eloquence*, at least for his *Precepts*, which are what we are now upon. Who better than he can, in *so few Words*, comprehend *so many Things*, and among the Thorns of Narration, display so much Grace and Majesty? What is there in Manners, which he does not reprehend? In Counsels, which he does not reveal? And in Causes, which he does not teach? Certainly he is admirable in Things of which it might be said he had not thought; and excellently does, what he seems not to have designed to do: For, without breaking the Order and Sequel of the Truths which he relates, he continues to mix Precepts with the same Dexterity, as *Artisans* do Pearls and Diamonds with Gold

Gold and Silk : So that this Book is not only a History, but a Field fruitful in Councils, and a perfect Lesson of Wisdom. Indeed, as he is sharp, penetrating, and concise, yet his Readers must have a lively and piercing Judgment, that they may not stumble upon that Obscurity which some pretend to find in him. *Sallust* would undoubtedly outshine him, if we had all his Writings ; but by the Remains we have, we can only judge that he had the same Genius with *Thucydides*. *Titus Livy* is the very first for the Grandeur and Majesty of History, for the Purity and Extent of Narrations, and for Plenitude of Eloquence in Harangues ; but he is more barren in Sentences, and instructs more by the Multitude of Examples, than out of the Abundance of his Judgment.

Let it suffice to say of *Cæsar* and *Quintus Curtius*, that every good Commander should make them his familiar Friends: One has Words worthy of those memorable Exploits which made the Earth tremble, and subdued the proudest and most ungovernable Liberty that ever reign'd in a Republick ; the other might in some Manner comfort *Alexander*. for

not having lived in *Homer's Time*, since he so advantageously revives his Glory.

After these, there are many more who have appeared from Time to Time, and may be said to be very good; but they rather serve to please the Curiosity of those who love Diversity, than to teach Wisdom and cultivate Prudence. Above all, it is useful and becoming to be acquainted with the principal Things which have happened amongst ourselves and Neighbours in our own Time; and, if it might be, to know the Origin and Succession of so many different Kingdoms, States, and Governments which have been raised upon the Ruins of one single Empire. After all, I don't suppose the Knowledge of all these Things an assured Means of arriving at Wisdom; they are only a Light to seek her by; Her Seat is in the *Understanding*, not in the *Memory*. And even *Experience*, whose Daughter she is said to be, sometimes acts the Step-Mother, and does not so properly conduct, as hurry her forward: She procures a Facility to execute readily; but in doubtful Events, where Examples fail, she continues confused without the Support of that reigning Faculty of the Soul

Soul to which alone the Glory of deliberating is reserved.

Infinite is the Number of Occurrences which may happen in the Life of Man: Every Day produces a Multitude, and in the Sequel of so many Ages past, few Events are seen so conformable to one another, but that we are able to discover some remarkable Difference: Besides, all don't agree to go the same Road, nor do those who use the same Means arrive at the same End. Slackness and Delay have sometimes been the Cause of great Victories, nor have they less contributed to lose famous Battles. He who is not naturally capable of discerning Times, and of considering the similar and diverse Circumstances of the Occasions that offer, will draw but small Advantage either from his Experience or History. Even the Laws teach us, that to judge well of Occurrences, Example, without Rule, is not sufficient: 'Tis very useful to have seen and practised many Things, and to have known many Accidents that are past; not that they are so very necessary to direct the present, but because from Variety of Accidents proceed certain Seeds of Wisdom which Nature had hid therein: So that from the Multi-

tude of those Examples, that Rule is at last produced by which the Understanding is enabled to judge.

Of Writing in PROSE.

BESIDES the Knowledge of History, and the Sciences, 'tis so necessary to be able to write in a proper Style upon serious, complimentary, or Love Affairs, and upon so many other Subjects which are daily arising in Courts, that those who have not a Facility of doing it, must never expect great Employments, or having them, nor propose to themselves much Success.

Of POETRY.

AS to writing in Verse, it's rather an *agreeable* than a *necessary* Exercise. The antient Sages looked upon it as the Language of the Gods : All we shall further say is, that it is great Pity it should be profaned by bad Performers ; and, that the happiest Ages produce few that are excellent in that divine Profession, into which a *Mediocrity* will not be admitted.

PAINT-

PAINTING and MUSIC.

PAINTING and Music. are so inseparably attached to it, that one passes for a mute Poem, and the other for the Soul of Poetry.—To put an End to this long List of Arts and Sciences, it must be said, that one of the principal Studies of a Courtier should be the Knowledge of Languages; and if the *dead* ones are found too difficult, and the *living* too numerous, at least, besides *French*, let him understand and speak *Italian* and *Spanish*; for besides the Affinity they have with *French*, they have a greater Run than any other, not only in *Europe*, but even amongst the Infidels.

ORNAMENTS of the SOUL.

WITH the Advantages of Body and Mind hitherto mentioned, he should be endowed with the true Ornaments of the Soul, that is, Christian Virtues, which comprehend all Morality.

RELIGION and FAITH.

THE Foundation of all is Religion, which, in my Judgment, may be defined a pure Sentiment which we have

of God, and a firm Belief of the Mysteries of our Faith: Without this Principle, there's no Probity, and without Probity no one can be agreeable, not even to the Wicked.—Let us believe then, that God is, and that he is eternal Wisdom, infinite Goodness, and incomprehensible Truth; who cannot be defined, who has neither Beginning nor End, and of whom the most perfect Knowledge we can have, is to avow that we cannot know him enough. But how abominable is the Weakness of those, who, for Want of Submission and Reverence, do not bow down their little and blind Understanding before that great and immortal Light! And who, not finding any Proportion between their gross and ridiculous Reasoning, and the Wonders of that holy and first Essence, presume to carry their Impiety so far, as to deny *that* which the Birds publish, the Animals acknowledge, the most insensible Things prove! [Surely there is not now any] who deny what all Nature confesses, the Being of a God; before whom the Angels, and even the Demons tremble.

Of other VIRTUES in general.

UPON this great and firm Stay, Religion, all other Virtues ought to be founded ; which, after having made us acceptable to God, make us pleasing to Men, and give us a certain secret Satisfaction, by which we enjoy a solid Repose in the midst of the Inquietudes of a Court.

Of the FEAR of GOD.

THE Fear of God is the Beginning of that true Wisdom which comprehends all the Precepts for virtuous Living, which are learned from Philosophy : That Fear makes us bold in Dangers, fortifies our Hopes, conducts our Designs, and regulates our Manners ; it makes us dear to good Men, and terrible to bad. By it we appear good without Hypocrisy, devout without Superstition, prudent without Malice, modest and humble without Baseness, and generous without Arrogance. Whoever finds himself furnished with this Treasure, and the Qualities we have represented, and is otherwise supported with good natural Sense to assure his Conduct, may with some Assurance venture to

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Court,

Court, and expect to be looked upon with Esteem and Approbation.

Of the COURT LIFE.

IT is very true, there is an infinite Number of Reasons which may dissuade from Courts every one who knows the Danger attending them : And to many, it would be better to enjoy Virtue in private, than a Life so brilliant, but so dangerous withal. Who does not see that Corruption is almost general in Courts? That Good is not done there but by Chance, and Evil by Design?

SERVILITY.

SERVILITY is so necessary in Courts, that our reserved Liberty seems an Usurpation upon the Sovereign Authority.

FATIGUES.

A Thousand Pains, and as many Fatigues, proceed from that senseless Ardour which we have to testify our Affection to the Great, and to give them Proofs of a perfect Submission ; so that those esteem themselves the most unhappy, who have their Sweat spared, and their Quiet undisturbed.

IN-

INQUIETUDES.

IF to the Labour of the Body we should not add that of the Mind, we should leave out the principal Ingredient in the *Misery* of him who engages in this Kind of Life.

AMBITION.

THE Ambition that burns him, and the insatiable Desire of the Goods and Honours that torment him, cause him to conceive a thousand Projects above his Strength. The Body, at last conquered by Weakness, gives way; the Mind alone, to its Hurt is indefatigable, and whilst the Members rest, it tears and afflicts itself with a thousand devouring Cares.

FEAR *and* HOPE.

FEAR attacks and brings it down; Hope supports and raises it up, to deliver it again as a Prey to the first Fear; and in that intestine War all those other Passions are awakened, that feed in the Heart a secret Hell, the Torments of which are beyond Expression.

CARES

CARES of the AMBITIOUS.

HOW many Cares employ the ambitious Man? At one and the same Time he must think of *Ways and Means* to preserve what he has, to acquire what he wants, to baffle his Opposers, to surmount Hatred and Envy, to stop those who go before, and to keep back those who follow him; and indeed, each one's Safety seems to consist, not so much in taking care of himself, as in ruining others.

Of the TRANQUILITY of the WISE.

HOW much more tranquil is the Life of the Wise, who, in the first Place, have Peace with themselves, and know how to keep it with all the World? Those, says *Aristotle*, are Gods among Men, and, if we may be allowed the Expression, it may be said, that *Dieu est un Sage eternal, & que le Sage est un Dieu pour un temps.*

That a GOOD MAN may live in the Corruption of a COURT, and not be defiled by it.

YET in spite of all these Reasons and Difficulties, the wise Man may, in the midst of Vice and Corruption, preserve his

his Virtue pure and spotless: The Matter is, only to have just Designs; and tho' the infernal Regions are full of (such as perhaps once had) good Intentions, yet if those of the Courtier are accompanied with lawful and rational Thoughts, he will have no Uneasinesses but such as will be easily borne. What can be more dangerous than to act at random? Does not the Success of our Undertakings frequently depend upon the Rectitude of the Motives moving us to act? The most useful Science, therefore, of those who would live at Court, is, rightly to understand what ought to be the most worthy Object of so dangerous a Business.

Of the END the GOOD MAN should propose to himself.

WHEN Men's Wills and Desires are united in an Affair, 'tis very plain they hope for Success, and Things desired by common Consent, are generally thought the most noble, perfect, and useful. Of this Sort is the Preference given to Monarchical Government before any of those of the Bastard Kind; and indeed, the true and lawful Power of Sovereigns is only a Combination of Authority and Justice for the
Pre-

Preservation of the Public Good ; in Consequence of which, all who are subject to that Power, desire to come as near it as they can, and endeavour to maintain it at the Peril of their Lives and Fortunes ; and therefore the Good of the Prince is inseparable from that of the State, as he is not only the *Head*, but the *Heart* and *Soul* of it ; and the Good of the Body must include that of the Head * : — What Object, then, can the wise Courtier have, more worthy than the Glory of serving his Prince, and loving *his* Interest more than his own ? *That* is the only End he should propose to himself ; all other Ends are false and deceitful, and degenerate either into Baseness or Malice. And after all, any other End that may be chosen, will not only be uncertain, but full of Uneasiness and Displeasure, numerous Causes of which are perpetually arising in that confused Mixture of Persons who all aspire to the same Thing, the Master's Favour.

The Way of Nature is easy, single, and innocent ; and every Project wandering from the Rules of Reason, is led by Error,

* “ *What* (says a certain Writer) *is that Public where- of you so frequently speak ? Is it not that whereof Kings are the Head ?*”

and

and should be followed by Punishment. Whoever seeks after Good against his Duty, deserves to meet with a certain Evil, or at least an uncertain Good; but the Fault is his own, he draws it upon himself: 'Tis not so much the Nature of Courts to attract these Evils, as 'tis a just Chastisement for Evil-doing.

*Against COVETOUS and AMBITIOUS
COURTIER S.*

THE *Covetous* and *Ambitious*, I am well aware, will think this a rigorous Maxim; but what *just* Law can be agreeable to *them*? Let them only consider (if any Spark of Virtue or good Sense remains in them) that they give the Lie to their Profession, and betray the Desire of their Prince, who expects 'em to prefer the public to their private Good; and that by doing otherwise, they overturn the Order of Reason; for *that* requires that the Interest of private Persons should cede to that of the Public. Let 'em further consider, that *Justice* and *Nature* will, that the Preservation of the Head and Heart should be preferred to that of all other Parts, and that the Prince himself is obliged to that Law
which

which they find so hard ; since the Safety of his People ought to be more dear to him than his own Person : So that when Honours and Benefits shall be bestowed on them, they will be found the sweeter for being sought and acquired by lawful Means ; and though they should have the Unhappiness to be deprived of them, they will bear the Loss without murmuring, and will comfort themselves with knowing, that having deserved Honours, &c. it was only what we call Chance that defeated the Possession.

Of ACTION and IDLENESS.

ALL these sublime Advantages of Body and Mind which we have hitherto represented, are, indeed, of difficult Acquisition, and painful Exercise : But in the Course of Life the Knowledge of Things, however perfect, is but useless Treasure till it is put in *Practice*. A Gentleman endued with all the Gifts capable of pleasing, and gaining Esteem, renders himself unworthy to possess them, if, instead of shewing them at Court, he hides them in a Village, and displays them only before rude and rustic Minds. Action alone distinguishes

tinguishes Power from Impotence ; for pray, what's the Difference between a Minister of State and a Mechanic, when they are both asleep ? Is it not a Crime for great Men to live at Ease ? Does not Idleness level the Captain's Valour, and the Philosopher's Wisdom, with the Poltroon's Baseness, and the Fool's Folly ? If Virtue was a barren and fruitless Good, it would be right for her to seek Darkness and Solitude ; but since she is naturally inclined to produce in the Minds of others a Disposition like her own ; since her most worthy Exercise is to communicate and diffuse herself ; who, without Injustice, can choke the Seeds of it in wild Places, far from the Company of Men ? — All that's good in every Thing, is no otherwise discerned but by Action : — Soft and unworthy Idleness is but the Consequence of a defective Nature.

*That every GOOD MAN is obliged to follow
the COURT.*

THIS granted, is not every Person whose Condition seems to invite him among the Great, is not he who finds his Soul full of good Intentions, obliged to go
and

and fill a Place, which perhaps might be filled by a wicked Man, whose Counsels would, doubtless, be pernicious to the State, if he had the Opportunity of carrying them to the Prince's Ear? 'Tis in this that the *Polite Man*, whom I don't distinguish from the *Good Man*, should endeavour to be useful to his Country; and, making himself agreeable to all, he is obliged not to reap the Profit alone, but to transmit a Share to the Public, and particularly to his Friends, who will be all the Virtuous.

Of the Entrance into COURT, and Choice of a FRIEND.

IT is by the Acquisition of such Friends I desire those who would be agreeable to enter into Court. When a Person arrives fresh and unknown at Court, it seems necessary to stand some Time, to consider the State of so stormy a Sea, before you embark upon it, that you may have Leisure to take Measures, and lay Projects, with Prudence and Dexterity. The greatest Difficulty in this Affair is, to know how to chuse a faithful, judicious, and experienced Friend, who may regulate our Behaviour, give us a Plan of the Customs observed, the reigning Powers,

Powers, the Cabals and Parties in Credit, the Men in Esteem, the Ladies in Honour, the Manners and Modes a-going, and, in general, of all those Things which cannot be learned except on the Spot. These Instructions are the more necessary, as Faults committed in the Beginning seem irreparable, and leave such an Opinion of us as very often is not effaced till we are leaving the Court, and the World also.

Of ESTEEM, and the Manner of acquiring it.

NOW the first and most useful Lesson is, to gain betimes the Opinion of the great and polite People, and to endeavour to deserve the good Graces of the Ladies, who have the Reputation of fixing the Value of Men, and causing them to pass for such as *they* would have them: For some Ladies there are who have acquired that Authority. The most solid Foundation Esteem can stand upon, is great Virtue and Desert; but unless we are assisted by those who love us, themselves being beloved, we may grow old before our Worth is known: Therefore the Assistance of the first and faithful Friend of whom we spoke, must

must procure us the Friendship of many others; for Friendship is a Good that takes Pleasure in communicating itself to virtuous Persons, and is like a lighted Torch, which kindles as many others as we please: So that in such a Multitude of different Judgments, perplexed by so many different Objects, little Pains being taken to examine the Deserts of those who present themselves, others may be said to give us Esteem, and we only to preserve it.

Of the MEANS of acquiring FRIENDS.

BUT since these Friends are so necessary in the World, it is proper to know by what Means they may be acquired. Now, not to dwell upon the many Elogiums bestowed by the Wise on that noble Passion, by which our Wills and Interests are united; not to amuse myself with the many agreeable Questions agitated upon this Subject; I shall, in a word, say, *That to become worthy of being beloved, you must know how to love.* This is the Sum of all the Precepts upon this Subject; and as that Science falls not to the Share of vulgar Souls, neither does it belong to any but those who are filled with

with heroic Generosity, to produce its Effects, and to form a perfect Idea of it. Extreme Freedom, true Confidence, Readiness to oblige, and Fear to displease, are pretty evident Signs of it ; but the Movement of the Heart is the true Judge and sovereign Arbitrator.

Against DECEIVERS.

SOON or late we are aware of those who impose upon us under these Appearances. If Vanity be the only Motive inducing you to do good, if you dazzle the Eyes of the Credulous with Illusions of Friendship and feigned Caresses, you will expose yourself, and attract the public Hatred ; but if your Love be sincere and without Art, you will, in general, be loved in the same Manner ; and as it is an Effect of Virtue to reproduce itself, this Treasure of Friendship, when in its Purity, multiplies itself also, even to Infinity.

*Division of LIFE into WORDS and
ACTIONS.*

WORDS and *Deeds* may be said to compose the Life of Man. We always bestow the best on our Friends, common Civility

vality serves the rest. Upon this Division we shall found what we have to say to the Person whom we suppose to have no other Care than to preserve that Esteem he is possessed of by being well placed at Court. But first,

Of DEEDS, VALOUR, and CONDUCT.

AMONG the Gentleman's brightest Deeds, doubtless those of Valour are the most illustrious and commendable. It is a Virtue that holds the first Rank in the Opinion of our [*French*] Nobility: As they are also naturally warlike, and the Exercise of Arms being truly and essentially their Profession, they have set so elevated a Name upon it, that it eminently comprehends all other Virtues. Doubtless a bold Heart, and firm Resolutions to suffer a thousand Deaths rather than commit an unworthy Action, are necessary to form this Valour: But if this Foundation is not supported by Conduct and Dexterity, it will be difficult to acquire that Esteem by which the Inclinations of those who know how to prize Merit, is gained. He who finds Occasions either in a Battle, an Assault, a Skirmish, or any other such-like *Rencontres*, should

should carefully endeavour to separate himself from the Crowd, and perform the great and bold Exploits by which he would signalize his Courage in as small a Company as possible. Let him especially endeavour to behave well in the View of the principal Officers of the Army; and, if he can, before the King himself. How many heroic Actions, worthy to be recorded, have been smothered among the common Soldiers? And how unhappy is the Valour of those, who have no other Spectators than the Mercenaries who fight less for Honour than Plunder?

*Of MODESTY in speaking of ourselves, and
FREEDOM in praising others.*

MODESTY is a sublime Virtue: A discreet Manner of speaking of one's own Actions, and a liberal Way of praising those of others as they deserve, is highly commendable. By that Means we stifle the *Envy* of those who are disposed to oppose our Glory*. And besides the Generosity of such a Procedure, the Praises we

* If a Man, which never dieth, and seldom sleepeth, is content sometimes to be in a *Slumber*, it is very unskillful to make a Noise to awake it." *Advice to a Daughter.*

give

give to others, have this further Advantage, that they acquire a reciprocal Return. Let us therefore, by good Words, and solid Deeds, oblige as many as we can. These are the second Sort of Actions by which universal Respect and Esteem are gained.

Of GOOD OFFICES.

THOSE who are officious cannot want Friends; and those who do not want Friends, cannot want Fortune.—How pleasing a Reflection 'tis to a generous Soul, never to have omitted doing a good Deed? And how happy are they who, having the Will, don't want the Power? To succour the Miserable, to bear a Share in the Grief of the Afflicted, to help the Weakness of those who are oppressed by unjust Power, to prevent the Petitions of those who want our Assistance, to protect the Innocent, to second the Designs of good People, to appease Quarrels, to pacify Differences, to put an End to the troublesome Affairs of the Obstinate and Weak, and, in fine, to employ all one's Judgment, Authority, and Industry in doing good; are not these Actions, if not divine; at least more than human; especially in an Age in which Humanity seems to be banished out of the World?

Of

Of LIBERALITY.

WHOEVER has an Inclination to these Things, is also infallibly inclined to Liberality, which is a Virtue that holds the first Rank among the principal Actions of Life ; and those who are able, and understand how to exercise it, cannot fail to please, since there are few Minds so savage as not to be tamed and gained by it. This Virtue must have Prudence for her Guide, otherwise she'll degenerate into Profuseness, and has this Fault, that she destroys herself, and devours the Matter which should support her : Without Artifice she might, but without Conduct she cannot, long subsist : She should know her Strength, and content herself in so pure a Mediocrity, that neither Avarice nor Prodigality should ever stain her ; for as Valour tempers that Ardour of Courage which shews Danger less than it is, and at the same Time dissipates the Fear that represents it greater than it should appear ; so Liberality places Moderation between the insatiable Desire of Acquiring, and the blind Content of Giving.

COVETOUSNESS.

THE covetous Man is pleased with burying his Gold in his Coffers, even so as to hide it from the Sun that produced it: His excessive Desire to gather Riches, can never be satisfied, and is like Fire, which the more 'tis in Quantity, the more it devours.

PRODIGALITY.

THE Prodigal, on the contrary, fruitlessly squanders his Goods in foolish Expences, and that amongst vicious and abandoned Persons; so that the Wilest of the Stoicks compared Riches to those Fruits which grow on Precipices, and seem to be placed there only for wild Beasts and Birds of Prey.—But he who is truly liberal, knows how to give, without destroying the Gift; and, like those beautiful and never-ceasing Springs which furnish the Flowers and Herbs with as much Water as is necessary to keep them fresh and in Vigour, he knows how to distribute his Goods amongst honest People, without exhausting the Fountain of his Liberality.

Of PRESENTS.

HE so well understands the Art of making Presents, that nothing appears small which he gives : And certainly the *Rarity* of the Present is often more considerable than the *Magnificence*. A Nose-gay of Roses well preserved, is of great Value to a curious Lady in Winter, and a ripe Apricot early in the Spring, deserves to be served up at the Table of a Queen ; and therefore we must observe what will be pleasing to those whom we desire to oblige : And since 'tis in our own Choice to give what we please, it will be better if our Present be some *durable* Thing, that it may in some Sense be immortal ; by which Means even the Ungrateful are constrained to remember Favours received : For our Memories are refreshed by the Objects which our Eyes present. Above all, you must take care not to offer a useless or improper Thing : Not Monsters to a Woman with Child, not a Looking-Glass to an hard-favour'd Lady, Books to a Dunce, nor Arms to a Philosopher, whose Delight is in Books alone ; in fine, 'tis necessary to consider the Rank, Age, Reputation, Ways,

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and

and the Birth of those towards whom we would exercise our Liberality.

Of other ACTIONS in general. A

BUT let it suffice to say upon this Subject, that it is very necessary for him who aspires to please in Cabinets and great Assemblies, to accompany all his Actions with great Prudence: He must be circumspect and dextrous in all he does, and not only careful to acquire all the good Qualifications which have been represented, but the Course and Order of his Life must be regulated with such a Disposition, that the Whole may answer every Part. Let him in all Things be always equal, and, without ever contradicting himself, let him be a solid and perfect Copy of all these fine Qualities, so that his least Actions may be, as it were, animated by a Spirit of Wisdom and Virtue. Let him be quick without Amazement, watchful without Inquietude, bold without Insolence, modest without Melancholy; let him be respectful without being fearful, and complaisant without Flattery; let him be skilful, but not intriguing; and above all, let him be dextrous without being a *Knave*.

Of

Of WORDS.

AFTER *Actions* come Words, which are the second Part of our Division, and make up the greatest and most frequent Commerce of Man's Life. Here, particularly, the Memory governs, for besides that agreeable Facility of Expression which depends upon it, is observable in many Persons, and admired in *Women*, in whom it chiefly abounds, it immediately furnishes that Multiplicity of Things which feed Discourse.

JUDGMENT is the GUIDE.

IT is impossible to lay down infallible Rules for the Use of Words, because of the vast Variety of Occasions constantly occurring, in which we shall scarcely find two Genius's entirely alike; therefore he who would accommodate himself to the Conversation of many, must be guided by his own Judgment, so that knowing the Difference, he may vary the Subject as Chance or Choice may have engaged him.

Of conversing with a PRINCE.

THE most glorious and useful Object that can be chosen worthily to employ his Conversation, doubtless must be his Sovereign : The first Step towards that Honour, is to be well known to him ; but that should be in the best Manner. What can be more ridiculous than those insipid Reverences which many have the Assurance to make to the King, without either having any Thing to say to him, or any Thing to be told him of them ?

Of the POLITE MAN's first Approach to the PRINCE.

A Gallant Man will not be so vain ; he won't approach, unless either his Reputation has gone before him to facilitate his Access ; or he who presents him has a long List to lay before the Prince of the signal Services that have been, or are ready to be, rendered him by the Person presented ; of the honourable Affairs he has been employed in ; and of the Qualities he possesses ; in fine, he will not do it, unless he is capable of furnishing his Introducer with an agreeable Subject as an Apology for receiving
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ing so great a Favour. Thus established in his Master's Opinion, let him set all his Thoughts to work, and employ all his Faculties to make his Worth known. Let him love his Prince's *Person* at least, as much as his *Dignity*, and let him be inclined, by Will, Word, and Deed, to please him without Flattery: By that Means, making an Advantage of one, he becomes at the same Time useful to the whole Monarchy, and his Knowledge and Wisdom, like noble and vigorous Seeds, produce Blossoms in the Mind of the Prince, whose Fruits are communicated to all the Subjects; so that he who loves his Country, will be very desirous to be beloved by Persons in Power, and will love those who sit on the Throne to watch for the public Good: He will endeavour to cast into their Minds living Seeds of Virtue; he will pay them prompt Obedience, and will skilfully consider Time, Place, and other Circumstances.

*Of SILENCE, and of speaking in the Presence
of PRINCES.*

EVEN his Silence, as well as his Discourse, will depend upon his Master's Will, and he will be always so adjusted,

when he speaks to him, that he will never pass for an importunate nor indiscreet Man. Things pertinently said are always agreeable, as those that are ill-timed are never so.* It is foolish, ridiculous, and vain, to desire to be *perpetually* shewing forth your Eloquence, that you may be esteem'd learned; † Lightness and Extravagance attend upon that Vice: Besides, you are put to the Blush when you speak and are not heard.

The PRINCE'S INCLINATION to be considered.

THOSE who are so happy as to have easy Access to Kings, and can with

* How beautifully does M. Fenelon describe this excellent Quality in *Ulysses*; "Whilst I thus (*passionately*) spoke, (says *Philoctetes* to *Telemachus*) your sedate Father looked upon me with an Air of Compassion, as a Man who, far from being angry, bears with, and excuses the Trouble of an unhappy Wretch, soured by Misfortune. I beheld him like a Rock on the Top of a Mountain, playing with the Fury of the Winds, and letting them spend their Rage whilst it remains immoveable. So your Father remaining in Silence, waited till my Anger was exhausted; for he knew it was not proper to attack the Passions of Men, in order to reduce them to Reason, till they begin to flag." *Telemachus*, Liv. xv.

† *C'est, a mon avis, un plus grand défaut de briller trop, que de ne briller pas assez.*

'Tis, in my Opinion, a greater Fault to shine too much, than not to shine enough. BOUHOUS.

some

some Confidence assail their Ears, should first study their Master's Humour, and endeavour to conform themselves to the best and strongest of his Inclinations.

The Warlike, or the Pacific PRINCE.

IF he loves War, they should chiefly talk to him of bold Designs; of the Means of subsisting great Armies; of the Order and Discipline to be observed in them; of the Knowledge he should have of his Troops; of the Qualifications of a good Commander; the Marks of a good Soldier; the Qualities of an excellent Captain; and generally, of all the Secrets of military Prudence.

If, on the contrary, he is pacific, propose to him the Means by which Justice may flourish, and the public Tranquility be maintained; his Authority strengthened, his Subjects eased, his Exchequer well managed, and Commerce made to flourish; how his Friendship with Neighbours may be maintained; how the Love of his own People, and the Fear of Strangers, may be produced; and, in fine, how he may become the Arbitrator of the Difference of all the Princes of the Earth.

The FRIEND to Learning and Exercise.

IF he takes pleasure in Literature, he who would please him, should observe to what Science he is most inclined, and should give himself particularly to that Study; and if the Prince loves polite Pleasures, he who would please him should become assiduous to serve and follow him in all his Exercises.

What is to be observed, that he may not be displeased.

BUT above all, let great Care be taken never to seem vexed, nor to shew that you do any Thing by Constraint and against your Will. Nothing so much shocks the Minds of the Great, as that forced Obedience which they sometimes observe in the Service of those who rather besiege than follow them, who are so ill advised, as never to appear before them, but with such a sorrowful and discontented Look, as always seems to cast Reproach.

Remarkable FAILINGS.

SOME, like Soldiers, never stand but in the Posture of *Bragadochias*; their Looks and Gestures are as fierce as if they came there

there only to quarrel with their Master. Others, from their first Appearance at Court, can approach the King himself with a laughing and familiar Air, as if it were to caress an Equal, or do some Favour to an Inferior. Had not these Wrongheads better hide their Impertinences in a Village, than come up to Town to be laughed at, and despised? It is of great Importance then, in every Part of Conversation, to be always respectful, both in outward Gestures and in Words. Those who think to gain Credit with great Men by Impudence, will find themselves upon a bad Foundation: That Way may succeed with some, but it ruins more than it raises.

Important PRECEPTS.

IT must certainly be allowed, that one of the most dangerous Honours a Man can be intoxicated with at Court, is too great a Familiarity with his Sovereign; for if the King be of a good natural Genius, it is very difficult to mix often with him in Conversation, but something will escape that will not please; and if he be once persuaded that he is an abler Man than his Counsellor or familiar Friend, from that
Time

Time he will undoubtedly despise him : On the other Side, if he perceives he is less so, he will hardly bear it. Most Men have naturally a Dislike to be thought less valuable than their Inferiors ; but those who are obliged to be learned and able by the Grandeur of their Station, are so in an especial Manner ; seeing 'tis with Reluctance we confess ourselves to have less Sense than others : Therefore the most subtle Politicians advise you never to over-act the Wiseman with your Master, nor ever to give other than timorous and doubtful Council ; that is, you should speak in a submissive Tone, seeming rather to propose than approve your own Advice ; by that Means letting him see you are willing to submit your Opinion to his Judgment. Whoever thus acts, will avoid the Hatred and the Complaints flowing from the sinister Events which are so hard to be borne by great Princes, who imagine, that not only Men, but Fortune, should be at their Command : For, in reality, they are too apt to impute their Misfortunes to the Conduct of those about them ; and from thence comes that Precept so common among the nicely observing Courtiers, " That the Council " given to Kings must be slow and con- siderate,

“ fiderate, but the Obedience paid prompt
“ and active.

Of COMPLAISANCE and of FLATTERY.

ABOVE all, Politicians hold it as a Maxim, never to contradict Kings; for (say they) great Power is commonly accompanied with so nice a Sensation, that the least opposing Word wounds it. Men in Power seem to will, that their Opinions should make a Part of their Authority. * Not that it is necessary to become a Flatterer: *That* Vice is too base to enter the Thought of an *honest* Man; besides, it is no sooner discovered, than it destroys the Credit and Reputation of him who thought to have raised his Fortune upon so bad a Foundation. How unhappy are those Princes, who, instead of faithful Servants, are encompassed by these public Plagues, that infect their Minds with a thousand vain and foolish Imaginations, of which their People afterwards feel the fatal Effects: This Unhappiness is so much the

* Therefore every Prince should have a Man about him who is a Friend to Truth, and who loves him better than he knows how to love himself; who will tell him the Truth, tho' he is not willing to hear it, and will force all his Intrenchments. *Telemaque*, Liv. xiv:

more

more to be feared by them, as it is inevitable in their Condition: For being constrained, as they are, to hear every one, and to make use of many Persons, *Flattery* at the same Time putting on the Mask of Fidelity and true Love, it is almost impossible for them to avoid being deceived. Let the good Man therefore flee from the Reproach of such pernicious Malice, as from a notable Infamy; and let him not say any Thing that may raise the least Suspicion of it. I would have him wisely courteous and souple, but I cannot allow a servile Complaisance, unworthy a Man of Honour; let him never disapprove his Master's Opinion audaciously, but with modest Boldness; let him propose his own Sentiments as being desirous to find out the best, and not as if he thought he had already found it*. When he would ask any Benefit or Favour for himself, or for any other Person, let him represent it so reasonable in itself, that he may not seem to obtain it by Force, nor it to be granted with Regret;

* 'Tis not enough your Council still be true,
Blunt Truths more Mischiefs than nice Falshoods do:
Men must be taught as tho' you taught them not,
And Things unknown propos'd, as Things forgot.
Without Good-Breeding, Truth is disapprov'd,
That only makes superior Sense belov'd.

for

for *such* a Favour is worse than an absolute Refusal: Neither let him ever *so* press for a Kindness, that if he should happen to be refused, it should be thought he was dis-obliged: For as much as we often see, that when Princes have denied a Favour to a Candidate, it has been judged, that he who asked it with much Earnestness, desired it with much Ardour; so that not having obtained it, he seems to have a Right to some secret Hatred against him from whom he expected it: And upon that Imagination, the Prince begins on his Side so to hate, as not to be able to bear the same Persons in his Presence: Such Cases frequently happen.

Not to be over solicitous of sharing the
PRINCE'S PLEASURES.

IT is also necessary, carefully to avoid joining in the private Pleasures of Sovereigns, except you have the Honour to be invited: For there are Times and Places in which they are desirous to be at Liberty to say and do just as they please, without being either seen or heard by any who might pass a Judgment, or lay a Constraint upon them: But if by chance
you

you find yourself engaged in such a *Rencontre*, endeavour to disengage yourself with as much Dexterity and Expedition as you possibly can. In such Cases it is easy to judge, that the Time and Place are not less to be considered than the Person, in that uneasy Sort of Conversation.

Of the CONVERSATION of EQUALS.

CONVERSATION with Inferiors and Equals, or with those who are no otherwise above us than by some Dignity depending upon that first Power, is neither so tender nor difficult as that with the Master; but yet it is more dangerous to give one's self a loose, and to commit Faults in this, than in that, because we are less upon Guard.

FRIENDS.

THIS is more particularly observable, when we are with our particular Friends, when the Soul feeling herself disengaged from the Constraint which tortures her in other Companies, gives scope to all her natural Motions, with a Carelessness that often makes us something unlike what we usually appear in Public: Yet that Liberty should

should never be so far avoided, but that it should abide within the Rules of a gentle and polite Respect, which, without ever doing Violence to the Mind, leaves it at Liberty to attract the Pleasures of that agreeable Kind of Discourse in its Purity, and without any Mixture of Bitterness.

Of the FAULTS committed in the Conversation of FRIENDS.

THIS Medium, however, is more difficult than it may seem to be, and many gain Admiration in the *Louvre* (for Instance) and the celebrated Assemblies, who cannot attain to the Art of living as they should do with their familiar Friends and Acquaintance. And what does this proceed from, but that they do not love those by whom they are loved? And from the Vanity of supposing that they are so polite as never to lose any of their Friends whom they have once gained, and from neglecting to preserve them? So that it is only in Places where they hope to extend their Conquests, that they display their good Humours, reserving their best Parts to be acted upon the *grand* Theatres: But where is the Justice of entertaining your
Friends

Friends with the Defects of your Mind, and reserving for Strangers what's most likely to please? The Value of the Soul does not consist in *High Flights*, but in *regular and even Marching*. Certainly true Greatness is not so remarkable in great and extraordinary, as in middling and common Things. Let those then, who would arrive to a solid Esteem, take care of being surprized by that Humour which properly belongs to *Knaves*, and is generally decry'd: When this Mask is pulled off, he who has acted under it will find, that what he advanced on one Side, fell down on the other; that the Destruction of his first Friendship, draw after it the Fall of that which was built upon it; and in fact, a Man is easily found out in such Things, and must be content to pass for — every Thing that's bad. To distinguish *true* from *false* Friends, is of great Consequence in Courts. When the former are found, we should hold 'em fast; and when the latter are discover'd, they will find that they had better by fair Means to have acquired *solid*, than by subtil and refined Means *great Credit*.

Of ESTEEM, and the Way to acquire it.

THEREFORE all our Care should be employed in gaining betimes, and by just Means, the Opinion of *honest* People; since every Body knows of how much Importance it is to shorten the Way that should lead us to high Reputation. A single Person in a great Court can do but little himself, and if he is not helped by many, he'll perhaps find himself weighed down by Age before he's so much as known by his Equals. It is not enough to have Merit; it is necessary to be able to display, and cause it to be esteemed.

Judicious MINDS are less bright than those in whom Imagination and Memory abound.

INDUSTRY helps much to make Virtue shine: It may seem strange, that those who are most judicious have most Need of this Aid: For the Effects of Judgment are so slow, in Comparison of those that arise from the Vivacity of the Imagination, and Promptitude of the Memory, that if good Judges don't take pains to plead the Cause, as well as to judge of this
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Species of the *Bel Esprit*, it will be oft in Danger of being lost; * and therefore it may be proper for our Gentleman, before he makes his first Appearance in any great House or public Assembly, where the Company are Strangers, to have procured a good Opinion of his Judgment, before he shews his Person; and there is no Reason to fear, in this Case, what we see in many others, when by hearing the Excellency of Things much praised, we, in Imagination, form so perfect an Idea of them, and conceive them so admirable, that when we come to compare our Conceptions with the Originals, they fall vastly short. Things which are destroyed by Reputation, are such as the Eye can immediately judge of: For instance, those who have never been at *Paris* and *London*, may possibly imagine them more large and populous than they find 'em to be: But it is not the same with regard to the good Qualities possessed by Men; for 'tis but a small Share of those that can be discovered by the outward Appearance: So that

* "The different Beauties of the Mind do sometimes, however, meet in the same Person. There are some universal Genius's, fit for Learning, Conversation, and Business; equally capable of making a judicious Work, an agreeable Tale, and a Treaty of Peace." BOYHOODS.

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tho' we should not find any Thing near what we expected in the first Day's Conversation, we do not lay aside the good Opinion we had conceived, but expect daily to discover some hidden Virtue, still firmly retaining that first Impression formed in the Mind by the Testimony of so many learned and ingenious Men.

Of the Blindness and Tyranny of OPINION.

NOW these first Impressions are so powerful, or rather so tyrannical, that tho' they should have no Foundation more solid than common Fame, yet they usurp the Authority of judging, in Opposition to Reason; and so blind the Understanding, that it cannot any longer distinguish either True from False, or Good from Bad. The *Italians* tell us a certain Tale, which is no ill Proof of this Power of Opinion: But— I'll give a *French* one. A Gentleman of a good Family, and excellent Deserts, who was born with a Genius for Poetry, and shewed a sufficient Strength of Judgment to give him Reason to expect Approbation and Repute; but as Fortune interposes in the Distribution of those, as well as of Riches and Dignities, my Gentleman

tleman was so unhappy, that nothing he could do was able to make him agreeable to those whom he principally desired to please: He plainly saw the Distaste came from a prejudiced Opinion; and judging pretty soundly, tho' of his own Works, that if they were not excellent, they were not contemptible, he made use of the following Stratagem: — First, he procured an original Copy of Verses wrote by *Malberbe*, which had been long expected by the Curious; he promises a Sight of these to the Persons he had a Design upon: But when he came to present them, he substituted some of his own upon the same Subject, having got them printed under *Malberbe's* Name. And accordingly when they were read, every Stanza was extoll'd to the Skies: The whole seemed a Work descended from above. — When he had given his People Time to recover from the Extasy they were in, he desired them to take a View of a Manuscript Copy of his own Verses upon the same Subject, and to give their Opinion. Now behold the Effect of Imagination! With almost common Consent, they found innumerable Faults in every Verse; nay, each Word was either

bad *French*, or ill placed; even the Points shared the same Fate. In a word, had you been present at the *Dissection*, you would have thought they were going to conclude *Malherbe* had not common Sense. — The Application is easy.

Of the CONVERSATION of the GREAT.

IT is then very necessary to cultivate a good Opinion of one's self in the Imagination of all Men, if that might be; but particularly it is of Consequence, as it has been often said, to procure the Esteem of the *Great*; for *that* gives a certain Authority to a Man's Reputation, which so powerfully disposes the Minds of Men to believe great Things of him, that he soon arrives at the Height of that Esteem, in which I would have a Gentleman to know how to place and maintain himself, by the Excellency of his Behaviour and Conduct. He who has already procured the Esteem of eminent Persons, may easily procure the Favour of their familiar Conversation: He should, by that Means, begin to display the good Qualities of his Mind; for by agreeable Conversation, and mixing in such Company, he may mount aloft, and aspire after great Things.

It

It may be boldly said, that our Court (says our *French* Author) has this Advantage above all the rest in the World, that a polite Man, tho' he should have been so meanly born, that he scarcely dares approach the Great, even with the lowest Submission; if he can once make his Worth known, he will see them, in Emulation with each other, take pleasure in making him their familiar Acquaintance. Indeed, few of our Princes stand so much upon the Sublimity of their Station, but that a Person who has made himself remarkable by excellent Behaviour, will be caressed by them, and they will glory in having done it. Their Receptions, at least, are obliging towards the Virtuous, and almost every Body declares, they had a thousand Times rather be visited or entertained by them, than by many of the *Great*: Some Persons in high Station would not be received into good Houses, had they not great ones of their own. These, indeed, never enter your House, but you are in Pain for some handsome Excuse to avoid seeing them. Therefore, when he who has *only* Virtue for his Guide and Support, is arrived at that Pitch of Glory, to be a Companion of those whom he may with Honour

Honour call his Masters, he should know so wisely how to use such a notable Advantage, as never to fail in any of the Respects due to Persons so highly advanced.

Of polite RESPECTS, and of those that are troublesome.

HE should also take care of falling into the other Extreme of shewing forth his Civility upon every Occasion; for at last, by being over polite, he may become troublesome. The *Great*, indeed, are willing to receive what is due to their Condition; but are much afraid of meeting with those impertinent People who are always in Ambuscade either to draw some bad Compliment from them, or to incommode them by some useless Service: And for the Purpose, 'tis no Wonder that those Persons for whom alone agreeable Things seem to have been made, find those Honours rude and heavy, since there is not one of the inferior Rank but must look upon them as insupportable.—There are few but would prefer an impertinent, or a quarrellsome Fellow, to one who is obstinate in loading with Compliments: To a sincere Soul, who thinks himself obliged

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to perform all the Promises Decency may have drawn from him, such Men are very troublesome. There are, indeed, many Occasions on which it is impossible to avoid these Thorns; but polite People know how to slip by them without being prick'd; 'tis only new Comers, and such as are inclined to Coquetry, that are hurt by them: So that this disagreeable Sort of Discourse seems to be confined to the Fribbles, and such other miserable Followers as don't think themselves to belong to the Court, unless, even in common Discourse, they find Matter fit to be infected by their impertinent Ceremonies: But if it be true, as some say it is, that there are Minds so diseased as to make that ridiculous Science a particular Study, 'tis a Wonder they are not banished from public Company, and punished as Disturbers of the public Peace: For who more than these trouble human Society? A Gentleman who knows how to use, will never abuse Words nor decent Actions, especially not when he approaches the Great, who will soon distaste the superfluous Ceremonies by which he might think to oblige them.

Of EQUALITY of HUMOUR.

BUT it is to be considered, that when he returns from this great World, he should have his Mind well fortified, that his Head may not be surprized with Giddiness, when he comes to converse with his Equals and Inferiors: For if he has the Weakness to be intoxicated, he will soon become the Contempt and Jest of both. This Equality of Living in the same Way with his Friends and private Persons, when he comes from under *Canopies* and beyond *Rails*, is an incomparable Charm that ravishes generous Hearts: For as nothing is more insupportable to them, than the Insolence of those whose Senses have been disturbed by the Favours of the Great; so nothing pleases them so much, nor is a more sure Prediction of solid Virtue, than not being dazzled by the Brightness of so much Magnificence.

Of shameful ACQUAINTANCE, and of decent CUSTOMS.

YET he who enjoys these Honours, should take Care not to make his

Conversation and Friendship cheap, lest it becomes at last distasteful to such as may think much to debase themselves by being acquainted with him. An ingenious Man, for a thousand Reasons, should never mix with the vulgar Herd, nor establish an Acquaintance with Persons of ill Fame. A familiar Salutation from a noted Sharper, or an abandoned Woman, or any other bad Token shewn in the Presence of many Persons of Quality, will not easily be repaired; and unless either some of the Company, or he himself, can with a good Grace turn it into a Joke, it is great Odds but it leaves a bad Opinion in the Minds of such as took particular Notice of it. It is therefore very necessary to have none but decent Customs, and such as may not put us to the Blush before those Persons whose Suspicions are so much the more to be feared, as they seldom take much Pains to have them clear'd up. Whoever can leave these illustrious Assemblies with a good Grace, may reasonably expect to enter all others, and to be received with Joy and Applause.

*Of the ADVANTAGES arising from being
known to the GREAT.*

ONE of the great Advantages arising to you from being thus known, is, that the Wicked are afraid to attack, and the Envious do but with Trembling exercise their Malice against you ; they know not where to pour out their Poison against your Life ; for as they see your Actions approved on every Side, they imagine you have many Protectors of your Virtue : So that even those who hate your Glory, are constrained to join in the Publication of it, that at least by praising you, they may reserve to themselves an Authority the better to blacken some other Person, upon whom they may have better Hold.

General MAXIMS of CONVERSATION.

HOWEVER, whether it be with great or common People, with Acquaintance or Strangers, indeed, with all Sorts and Conditions of Men, some principal Maxims are to be observed, some Faults to be avoided, and some certain Dexterities to be practised, by which whoever thinks to

fail with a strong Gale, will find it difficult to avoid a Wreck.

PASSIONS and HUMOURS must be subdued.

ONE of the most important and universal Maxims to be observed in this Affair, is, to moderate your Passions, especially those that most frequently heat you in Conversation; as Anger, Emulation, Intemperance in Discourse, the Vanity of endeavouring to appear above others; and, in Consequence of these, Indiscretion, Obstinacy, Sowerness, Spite, Impatience, Precipitation, and a thousand other Faults, which, like dirty Brooks, run from those nasty Sources: And certainly when a Mind is thus infected with these mortal Seeds, how can it be expected to produce other than bitter Fruits? Or that those who have observed it, should not immediately endeavour to flee from it, as from a Person seized with some contagious Distemper? Let us then be Masters of ourselves, and learn to command our own Affections, if we desire to gain those of others: For it would not be just to pretend to conquer the Wills of so many polite People as are at Court, if we have not first learned to conquer

quer our own, and to give it such Laws as shall at all Times be able to stop it in the Center of Reason.

Of Gentleness and Moderation of SPIRIT.

A Moderate Spirit, that is not easily borne away in the Designs it may have form'd with regard to Business or Pleasure, will know how to time Things, properly to press, or delay, to bend and accommodate itself to Occasions, so that that which may shock, cannot wound it. If such a one pleases, and if Generosity is not offend- ed, he can borrow an Appearance; * and

* My Author's Words are, *Il seaura feindre, il seaura dissimuler*, which I have rather softened, lest they should seem to allow of Lying. How admirable with regard to that, is the Moral of the excellent Author, of *Telemachus*? *Quiconque est capable de mentir, est indigne d'être compté au nombre des Hommes*: Whoever is capable of Lying, is unworthy to be number'd among Men.—*Mais je savois bien leur repondre sans mentir, & sans leur apprendre ce que je ne devois point leur dire*: But I knew how to answer them without Lying, or informing them of that which I ought not to tell them. Again—*Je ne puis me résoudre a mentir, je ne suis point Cyprien, & je ne saura dire que je le suis. Les Dieux voient ma sincerite; c'est à eux a conserver ma vie par leur puissance, s'ils le veulent, mais je ne veux point la sauver par un Mensonge*:—I can't allow myself to tell a Lye; I am no Cyprian, nor can I call myself so: The Gods see my Sincerity; they can preserve my Life if they please, but I will not save it by a Lye. And again,—*Il suffit que Mensonge soit Mensonge, &c.* It is sufficient that a Lye is a Lye. See *Telemachus*, L. iii.

when one Expedient fails, will always have Wit at Hand, to invent a thousand more in order to bring his Matters to bear.

Of Rudeness and Obstinacy of SPIRIT.

A Turbulent Man, on the contrary, who is borne away by the first Motions that assail him, embroils his Conduct in such a Manner that he becomes a Burden to all about him, and insupportable to himself. He does nothing but by Impetuosity, and as he has neither Order nor Rule for his Guide, all his Councils and Enterprizes are tainted with the Confusion that reigns in his Soul: He never knows when it is proper to give way, and is so subject to his Humours and Opinions, that he imagines every Thing contradicting them, must be contrary to good Sense. These poor People have a deal to suffer in this World; but an able Man behaves otherwise, and takes care not to become such a Slave to his Inclinations, but that he can always bend them to those of the Person he would please: This Flexibility is one of the sovereign Precepts of our Art.

Of COMPLAISANCE.

HE who knows how to *comply*, may boldly hope to *please*; and truly one of the most infallible Marks of a well-bred Soul, is to be thus universal and susceptible of many Forms, provided it is not Lightness, nor Weakness, but Reason that directs. It is rustic and stupid to be so fast held by one's Complexion, that one can never depart from it in a single Point. A Person of a well-informed Mind can accommodate himself to every Occasion, to every *Rencontre*, and, as 'twas said of *Alcibiades*, he is so complaisant, and does every Thing in such a *Manner*, that he seems to have a particular Inclination to each we see him do.

*The POLITE MAN knows how to live with
Tempers of different Kinds.*

THERE are no Tempers so extravagant, but he can live with them without Wrangling; nor so odd, but he can find Means to bear with them: If he meets with an angry Person, he can so dextrously cede to the first Sallies of that Passion, which bears away every Thing that op-

poses it, that he can insensibly cool that Heat blinded by Revenge, and by little and little disarm him, who just before thought of nothing but Blood and Fury.

When, on the contrary, he meets with those *gentle* and *cool Tempers* which never change their Seat, are not to be moved by any Injury, or rather, dare not give way to Anger, for fear of being obliged to revenge, he never alledges other than Examples of Wisdom and Moderation of Mind, and without acting the *Poltroon* by his Discourses, knows so well how to act the *Prudent*, that he never shocks the Sentiments of the Person whose Affection he desires to gain.

With an *amorous* Person he will have fine Play: For there being few *gallant* Men at Court, but what have been troubled with that gentle Folly, he will have learned by Experience what is pleasing to those who are sick of that Malady. He will discover, upon every Occasion, new Beauties and Graces in the Person lov'd, which the Lover himself, perhaps, never perceived: She can have no Charms of the Mind which he will not praise, nor little Allurements in her Countenance which he will not examine with Admiration; and to

com-

compleat his Complaisance, he may (says the *Sieur Faret*) in this single Case, incline a little to the Side of Flattery, with some Sort of lawful Excuse, especially if the End proposed be good (*): She can have no Defect, but he can disguise it by some softening Terms: If she has a *black* Complexion, he will say she's *brown*, and that most of the Beauties admired by Antiquity were such: If her Hair be red, he will approve the Taste of the *Italians*, and other Nations who love them such, and that of the nicest and most amorous Poets, who never boast of *Locks* of any other Colour: If she is too *meagre* and *little*, she shall be so much more *dextrous* and *nimble*; the *too fat* shall be only *jolly*: If she's very *big*, she shall be the *Amazonian Queen*: In fine, he will cover every Imperfection with the Name of the Perfection adjoining to it.

The principal Precept of COMPLAISANCE.

THE principal Thing he has to take care of is, that Dissimulation does not appear in his Discourse; that his Coun-

* Notwithstanding our Author's softening Phrases, we will take the Liberty to say, that "*Flattery* is a shameful Intercourse, and useful only to the *Flatterer*." THEOPHRASTUS.

tenance does not give his Mouth the Lye, nor destroy in one Moment what his Wit has been long inventing. Certainly it is an unhappy Constraint to a free Soul, to be often in Company with Humours so different and contrary to his own. Let a Man be never so skilful and complaisant, it will be much if he does not at last disturb his own Mind, by counterfeiting in that Manner, and torturing himself so oft.

Of the LIBERTY found amongst polite People.

BUT when he is amongst polite People, who, like himself, are possessed of every Branch of Generosity, he will have ample Amends for his irksome Hours; there he may give Scope to his natural Inclinations, and open all his Soul; for Virtue, being uniform, unites the Opinions of all her Followers. How exquisite is the Pleasure of a well-form'd Mind, when it meets with others of the same Stamp with itself? And how imperfect are all other Joys in Comparison of his, which are as pure and sweet as his Knowledge is clear? Is not the Satisfaction he enjoys the sovereign Good of Life?

Against

Against great TALKERS, and of SILENCE.

BUT we must leave Complaisance to oppose those who talk too much: Truly this is one of the greatest Faults in Conversation, and is most hurtful in Life, as Silence is one of the most useful Sciences. He who has not this Command over himself, ought not to hazard his Fortune at Court: This Virtue may seem easy to acquire, and yet it may be said there is none more difficult, nor more rare. There are more Persons valiant, liberal, moderate in their most violent Passions, than there are who can wisely hold their Peace. There is scarce a more evident Proof of our Weakness and Imprudence, than that the Wise of all Ages have declaimed against the Tongue, as the most pernicious (though it must be allowed to be also the most useful) Part of Man, according to its Use or Abuse. They have all taught us, that it was not tied with so many natural Bands, nor encompassed with so many natural Ramparts as it is, but to give us Notice, that Speech, like a precious Treasure, is contained therein. The Government of the Tongue

Tongue is so delicate an Affair, that Words cannot abundantly overflow, without great Danger. The Abuse of Speech is so universal, that it may be truly said, that one's own Tongue is one's most dangerous Enemy. Again, they who give this unbounded Loose to their Tongues, err greatly against the Sweets of Conversation : Some of these would not for the World let us escape, without tiring you to Death with a particular Recital of all the Affairs and Disputes of their Relations and Neighbours : In Companies where these appear, scarce any one else can speak : If a Person of good Sense begins a serious Discourse, they have the Impudence to interrupt him by their foolish Prate ; for their Minds being too weak to follow a Train of judicious Reasoning, they have immediate Recourse to their own *Babble*, acting like those lame Beggars, who being set on Horseback, gallop before those they could not follow on Foot.—They have always the pleasantest, strangest, or most wonderful Thing in the World to tell ; and yet they have always the same Plays to act, which are at the same Time so old and cold, that the first Word offends the most patient Ear. Their best Stories are either of their own fine Doings,

Doings, or of those of the late Monsieur *de Biran*, or of some other Captain of the last Age ; and when they undertake to talk of News, they are so incapable of chusing the good, and such as People are desirous of knowing, that they amuse themselves rather with exhibiting some Gazette of Things passing at *Mexico* or *Goa*, because they are a great Way off, but take no Care to inform us of the Siege of *Cazal*, or of the Progress made by the *Hollanders* in the *Low Countries*, because that is but at our own Door.* In a word, all their Discourses are so preposterous, that in their Mouths good Things become bad, and those that are agreeable, lose all their Grace : So that he only who knows how to keep Silence, knows how to speak. *Homer*, who designed to represent *Thersites* as the most impertinent and most vicious Person in the *Grecian* Camp, at the Siege of *Troy*, paints not of his Faults with so much Care, as that of his being a great and insupportable Talker ; and in one Place makes King *Agamemnon* box his Ears with a Scepter, to teach those to keep Silence who have not learned to speak.

* The Reader will remember that my Original was printed Anno 1634, an hundred and twenty Years ago, when what is just said was applicable.

Now

Now those who are possessed with this prating Demon, are not only troublesome by tiring your Ears with their ridiculous Fables, but are further observed to be frequently vain, to be Blasphemers, Slanders, remarkable Lyars, and beyond Measure curious to know the Secrets of others, that they may have the Pleasure of entertaining the first Comer that will give them a Hearing.

This last is one of the most malignant and blackest Vices that defile the wicked Soul. I shall speak of the rest just mentioned, in their proper Places; at present I can't but be almost universally angry, angry with almost the whole human Race, who are so faithless, that scarce one can be found so to keep the Secret of another, as not to give way to the pressing Temptation of communicating it, at least to a discreet and intimate Friend.

The Instance of *Midas*, tho' fabulous, pleasantly proves this Truth. That poor King desiring to hide the long Asses Ears which *Apollo* in Spite had caused to grow instead of his own, took uncommon Care to cover them with the great purple *Tyara*, which he commonly wore: But they could not be hid from the Eyes of his Barber:

ber: Yet this Barber durst not for his Life reveal the Secret; and yet, at last, being hard pressed with the Difficulty (for almost all Mankind are in this Particular shamefully weak, as was just observed) he resolved to discharge himself of the heavy Burden, in a secret Place in the Fields; where having looked round about, and seeing himself quite alone, he made a deep Hole in the Earth, went into it, and bowing down, whisper'd as softly as he could, *King MIDAS has Asses Ears.* Being thus in some Measure eased, he fills the Hole up again, that the Secret might not get out; but he did not stop it so close, but there remained a little void Space, in which the Rain-Water having long stood, a Sort of Morass was made, out of which grew a Quantity of Reeds; these Reeds by little and little attracted the Words which the Barber had uttered in the Place where they grew; so that the least Wind that moved them (says the Fable) made them whistle and repeat the same Words; *King MIDAS has Asses Ears.* How many do we daily find of this Barber's Temper, ready to burst with a Secret? Their Tongue (says an antient Writer) seems to be so pierced, that it can hold nothing. All their

their Conceptions run off that Way, and their imprudent and blundering Talk, like an Arrow shot straight up, falls back upon themselves, as well as upon others; so that one of the great Unhappineſſes of this Vice is, that beſides the *Ridiculousneſs* of it, it is commonly hurtful to thoſe who are afflicted with it.

Of the PRAISE due to REAL GENTLEMEN.

TRULY every one who is capable of knowing and enjoying the Company of the *Gentlemen* we are deſcribing, muſt careſs, cheriſh, and admire them; ſince 'tis they alone who amidſt the Filth of theſe Vices which I have cenſured, and many more not fit to be named; I ſay, 'tis they alone who, amidſt theſe, preſerve thoſe pure and innocent Manners, which, it is ſaid, compoſed the Delights of the State of Innocence: But we may too truly ſay, the Number is but ſmall.

Of their PRUDENCE.

HOW admirable it is to view them amidſt ſo many Rocks and Shelves that encompaſs the Court; now avoiding the

the Shock of some pointed Rock, now resisting the Force of some contrary Wind, and then yielding to the Violence of the Waves; and in Places where others dare not attempt to sail, to see them pass without the least Danger: Their Conduct is accompanied with so much Prudence, that scarce any Darkeness can make it err.

Government of the TONGUE.

THE Government of the Tongue, in particular, is so certain with them, that it never runs before their Wit: Their Judgment always keeps it within the Bounds of Reason, and they can retain the Rapidity of its Motion with more Power than a well-formed Sluice can stem the Impetuosity of a River, or the Ravages of a Torrent.

Facility in doing Good.

THEY have so early bent their Souls to Good, and so accustomed themselves to flee from the Vices that spoil Conversation, that it seems but natural in *them* to exercise all the Virtues which the Wise themselves do not find it very easy to practise.

Cour-

Courteous BEHAVIOUR.

WITHOUT Study, they are courteous and civil; not only ready to serve and respect those who are about them, and to honour their Equals, but even to yield many Things to their Inferiors. And these Things succeed the better with them, for being done without the least Constraint.

Familiar CONVERSATION.

ACCCESS to them is so easy, and so agreeable, that there is none but would desire to approach them; and when you are accustomed to them, you find so much Gentleness of Spirit, Probity of Soul, and so much good Sense in their Discourse, that it is happy for the Man who can spend his whole Life in such Company.

Gentleness of SPIRIT.

WHEN you speak, they are attentive without interrupting you, and when it is Time to answer, they do it with Order and Judgment. If the Proposition you have laid before them will not bear the Test of Reason, they shew the Absurdity with

with so many Softenings, and so much Modesty, that you perceive yourself more obliged by *their* Reproof, than by the Approbation of many others : Rarely do you see them vexed, or perceive them so much as shocked at the foolish Things done in their Presence ; for they have accustomed their Taste not to take pet at *every* disagreeable Thing : Knowing, as they do, the infinite Diversity of Forms, of which Man's Mind is capable : There are no Opinions so ridiculous, nor so far contrary to their Sense, as to be able to wound them : Nor do they themselves hold any Opinion obstinately.

Manner of uttering what they know.

THEY don't indifferently scatter what they know upon every *Occasion* ; nay, when they are in Company, unless they have Opportunity of speaking very *à propos*, they rather chuse to continue silent a whole Day, than to say the finest Things in the World at an improper Time.

Modesty in JUDGING and SPEAKING.

AGAIN, when they do speak, with how much Solidity soever it may be, they
never

never pronounce with an Air of Authority, nor a disagreeable Accent, but with all the Temperature that may soften the imperious Tone, and take away all Suspicion of Sufficiency: You shall never hear them speak of their Ancestors, nor of themselves; they know those to be Speeches that no Body is fond of but he who makes them, and, that there are few so modestly uttered, but they seem to be tinged with Vanity; and in fact, how can you believe a Person speaking of himself, since there are so few can be believed when they speak of others, wherein Interest is not so much concerned?

GALLANTRY.

EVEN in their Diversions and less serious Discourse, some Strokes of Wit, and Effects of an excellent Judgment, always appear: When they are pleased to relate Stories, they don't tell ridiculous ones; you are never at a Loss for the Cream of their Jest; it is either so new, or so particular, that you are never tired before it is finished.

PROBITY.

ONE of their most lovely and valuable Virtues is, that whatever they say, it

it is always the *Truth*; and they are religiously scrupulous in keeping their Promises.

Lying seems to them a Crime as black as secret Murder; and what is esteem'd more servile and unworthy a Man of Honour than that? Shall we except those perjurd Wretches, who, after engaging their Faith to keep the Secret of a Friend, or another Person, tho' it be a Violation of all Laws divine and human, presume to reveal, and sometimes to sell it, to the entire Ruin of those from whom they received it? A bold Wit says, that this Kind of *Perfidy* is, in certain Senses, more odious and execrable than Atheism; for the Atheist, who does not believe in God, does not injure him so much by not conceiving that he is, as he who knows him, believes in him, and yet, to mock him, falsely swears by his Holy Name: But the Horror of this Vice cannot be more truly painted, than it is by an *Antient*, who says, that to violate Faith, is testifying, that we despise God, and fear Men; and can any Thing be imagined more abominable, than to act the *Poltroon* towards Men, and be willing to shew that you are hardy against God? The remarkable

able Inconvenience that follows this first Irregularity is, that our Intelligence being conducted by Words only, he who falsifies them, betrays public Society: 'Tis the only Means by which we communicate our Thoughts and Wills; and if we are defeated in that, the Band that unites us together is broken; and we know one another no more: If we are deceived by it, our Commerce is disturb'd, and the Bands of Policy dissolved; and, in fine, that Conversation of which we now speak, is but an infamous and sordid Traffic of Malice. But it's Time to pass on to another Part of Conversation, in which we shall consider *Rallery and Jest*.

Of RALLERY.

RALLERY is a Kind of Discourse a little more free than ordinary, having something of the biting Quality mixed with it, the Use of which is common among the gallant, and is not banished from amongst the most intimate Friends at Court. Whether or no it be a reasonable Custom, seems a pretty difficult Question, and upon our Subject deserves to be examined.

*Soft and polite RALLERY enlivens CON-
VERSATION.*

IT is very true, that Rallery, when kept within the Bounds of Decency, gently feeds Conversation, which wou'd at last become cold and tiresome, without these agreeable Interludes of little Contrarieties, with which it is diversified, awak'd, and re-animated : These seem to give it fresh Vigour, and new Graces. Most Minds rather seek after that which diverts with some Sort of Joy, than that which occupies them in serious Thought ; and as that which provokes Laughter naturally pleases, so they easily reject Companies where the Discourse is always in the same Strain, to follow those where these Amusements are to be found : For if that Exercise did not keep their Wit in Breath, and awake them from Time to Time, they wou'd at last be in Danger of falling into a Lethargy ; and 'tis properly in such Companies that such Discourses are in vogue. From whence it seems to follow, that polite People happening to meet with them, wou'd acquit themselves but ill of their Duty, and wou'd want Vivacity, if they did not employ themselves by privateering with these little Ralleries, which,
F indeed,

indeed, are never so sweet in the Beginning, but at last they leave some little Sourness in the Mind, which is not always easily rooted out.

RALLERY is dangerous, when dwelt upon.

OF all the *Drolls* I ever saw, I never observed any so modest, but that if they went only so far as to the second Repartee, one of the Parties let slip some Word that had some Tincture of Anger, or at least of Spite in it. And tho' they dissemble or conceal their Resentment, 'tis so much the greater, as 'tis only Vanity that suppresses it: For it seems to be a Law of this Play, that the Liberty of Biting to the Quick might be the more insolent, that he who is first vex'd shall lose the Game. Be it as it will, he who makes the dullest Reply, has not only the Shame of seeing himself overcome in Point of Wit, which is a Thing we rarely give up; but the Ralleries by which his Adversary so closely press'd him, generally leave some Bitterness in his Soul. Judge therefore, upon the whole, whether it is more reasonable and sure, for him who desires to please, not to use Rallery at all, or to act the

the Droll at the Hazard of losing a Friend,
or making an Enemy.

Of JESTS.

JESTS are not so dangerous, provided the Imagination that conceives them consults the Judgment a little before they are given out : And they have eminently this Particularity in them, that they don't only please those who hear them, as all good Things do, but also cause the Author to be much admir'd. He or she who has this Gift of hitting Matters off upon many Subjects, seems to be something more than human, or to have some particular Genius which constantly raises the Soul above *Matter* : And we frequently see those, who have a graceful way of using this Talent, adorn'd at the same Time with many excellent Qualifications of Mind. There are few great Men among the Ancients, who have not left us *Apothegms*, and our Age has produced some, who, besides this Faculty of Imagination, have all the other Faculties of the Soul of so perfect a Temperature, that they have been judg'd capable of the most difficult Employments.

RULES to be observed in JESTING.

NOW, agreeably to use so rare a Thing as a Jest is, *Rules* must be observed, and we must keep within Bounds, or it will often lose all its Grace. We must remember who we are, what Rank the Person bears whom we design to touch, the Nature of the Thing we wou'd be witty upon, the Occasion, the Company, and, in fine, the Thing we are going to say, and whether there be reason to expect it will pass for a Joke.

Whatever Excellency or Beauty there may be in this Sort of Chat, yet it does not become the Gentleman ever to relate Tales or *Rencontres* upon any Subject, how agreeable soever, if the Grace of them can't be express'd without Grimaces and ridiculous Gestures. The least Action in which there's any Air of Buffoonery, is unworthy the Part he is to represent, and as he should take care to diversify his Discourse by these agreeable Subtilties, he should at the same Time take care that they mayn't be thought affected: Therefore, when he perceives these sharp Arrows upon his Tongue's End, he shou'd not always let them go, but chuse to drop them, rather than

than diminish his Authority, or transgress again Decency.

He will particularly take care never by Scoffs to attack the Distress'd, nor even the Wicked: For the natural Inclination that most Men have to be mov'd with Pity for the pressing Calamities they see those miserable People afflicted with, hinder us from laughing at them; and the Wicked deserve a more severe Punishment than mere Words. 'Tis only the Vain-glorious that we don't spare, even in the most deplorable State they can fall into, so odious is *Presumption*, whatever Habit it is hid under.

The Persons we ought carefully to spare, are those who have the public Voice, and who are generally loved by all the World, because it may sometimes happen that thinking to shock them by some joking Expression, we find not so many Approvers as Condemners of the intended Sting.

It is also very necessary to consider, that we shou'd never wound by such Attempts the higher Powers, who give Order and Motion to the State, nor yet Persons in eminent Stations; for (*in some Countries*) one is capital, and the other little less dan-

gerous: And there is nothing gives so much Offence to that Sort of Men, whose Minds are delicate and tender to the smallest Injuries, as Contempt does, and the most modest Ralleries seem to have some Mixture of it. We should not go so far, in their Presence, as to joke upon the Vices of a third Person, to which Vices they themselves are subject, forasmuch as they presently imagine them follow Reproaches not so much against another, as against themselves.

I'm sure 'tis unnecessary to caution against drolling upon the Vices ourselves are guilty of.

As to our Friends, they shou'd be too sacred to be violated by any biting Word; and they must be more brutal than Bears, who don't treat polite Women with the same Respect, abstaining not only from joking against, but also from letting fall any Word, or exposing any Thought before them, that might be thought to couch any foul Interpretation.

Now the Excellency of a Jest consists chiefly in its being short, sharp, clear, gracefully utter'd, and with so much Propriety, that it does not seem to be studied or brought from home; for which Reason.

son the Respondent is more estimable than the Assailant, as he is less suspected of being prepared. As to the various Sorts of Jest, 'tis difficult to speak of them; perhaps I may some Time treat upon that Subject at large; but it wou'd now be too long. Nor shall I offer any Examples, because the old ones are common, and those which are modern, it wou'd be difficult to exhibit with all their Grace, without, for the most Part, naming Names,

Of the Differences of AGE, MANNERS, and CONDITIONS, that are to be considered.

IF now remains, that we consider the Differences of Age, Manners, and Conditions of Fortune which are to be met with among so many Men into whose Conversation we happen to be cast. We don't converse with young People as we do with old ones, and the Discourses that are agreeable to both, little agree with those in whom Age has temper'd the Vices of the two Extremes: Again, we don't altogether behave in the same Manner to the Good as to the Bad, when we happen to be obliged to be with them; nor to our familiar Friends as to those whom we

scarcely know ; nor to the Joyous as to the Melancholy and Severe ; nor yet to the Proud as to those who are civil and polite. Amongst this Confusion of different Humours, a very clear Judgment is certainly necessary to distinguish nicely ; but it must be a very penetrating one clearly to discover the interested, from the sincere Man. Those who are born Gentlemen, and with all the Qualifications that should accompany Nobility, chiefly stand upon Points of Honour : Those who have little more than their Riches to recommend them, are glad to be admired upon that Account : Those who are in high Offices, expect great Submission ; and in general, they who are in happy Circumstances, desire to have the Knee bow'd before their good Fortune.

How a GENTLEMAN should behave himself among these different Sorts of People.

A Gentleman judges what his own Station may politely permit him to relax, or retain, in Point of courteous Behaviour towards the various Sorts of People he has to deal with, that he may do nothing beneath his Station. So excellent
is.

is his Judgment, that without Flattery or Stretch of Complaisance, he easily observes *Epictetus's* Rule, "To submit to the
" Opinions and Wills of the Great; to
" consent, as far as we can, to those
" of our Equals, and gently to persuade
" those that are below us."

LAST PRECEPT of the Conversation of
EQUALS.

TO these three Maxims I add, for the last and general Precept, that he never undertakes to please any one by Conversation, till he has considered his Humour, his Inclinations, and Temper of Mind; that he may neither advance too high, nor descend too low, but keep so near, as to adjust every Discourse to his Capacity. But if he meets with People as able as I suppose himself to be, I only recommend a strict Attention to what is said, and to what he says himself, that he may not only make proper, but agreeable Answers, and keep his Imagination brisk, that he may adorn them with all the Graces of Language and Action.

CONVERSATION with WOMEN:

NOW, after having treated of discourfing with Princes, and converfing with Equals, it remains, that we fpeak of the Converfation to be held with the Ladies, of which it may be faid; that as it is the fweeteft and moft agreeable, fo 'tis the moft difficult and delicate of all others. The Converfation of Men is more vigorous and free; and becaufe 'tis generally more folid and ferious, they take lefs Care of the Faults committed in it, than Women do; who, having readier Wit, and not being loaded with fo much Buſinefs, ſooner perceive theſe little Failings, and are more apt to expoſe them.

DESCRIPTION of the CIRCLE.

THERE is no Place wherein this Sort of Converfation is ſeen with ſo much Brightnefs and Apparel, as in the *Louvre*, when the Queens hold the Circle*, or rather when they ſet forth (as it were) an Abridgment of all that was ever wonderful and perfect in the World. Who-

* The Reader will ſee this is to be referr'd to the Time when our Author wrote.

ever has read in the Poets, the Magnificence of those celebrated Assemblies which are held in Heaven, when *Juno* sends to call all the Goddesses to be present at the Pomp of some extraordinary Festivity; or rather, whoever has taken the Pleasure of observing, in a serene Night, the Moon, among a Million of Stars, shining with so lively and neat a Splendour, and diffusing so clear a Light, that the attendant Stars seem so many Rays, which she sows as she passes, or so many Sparks of her Fire which she lets fall in Heaven; may figure to himself, at least imperfectly, the first Appearance of so many illustrious and fine Ladies, before the Queens, whom they approach, as it were, to render Homage for all they possess that's charming and admirable. And to speak the Truth, when we are before these great Lights, there's scarce a Heart so void of Courage, as not to perceive itself secretly tempted, to desire to be so far a Gentleman, as to deserve the Honour of approaching them, and of being looked upon by them as by favourable Planets, that make our Inclinations and Fortunes happy by the Goodness of their Aspects only.

The

*The LADIES, and the DAUGHTERS of
HONOUR.*

ALL around this divine Circle, in which may be said to be the true Center of all the Perfections of Body and Mind, the other Ladies are seen, as of less Brightness, to shine in an Orb inferior to that which gives Life and Motion to all the rest.

Not far from these, as in a Heaven apart, appear a Crowd of young Nymphs, who, like wandering Fires, freely take what Place they please in that magnificent Inclosure: And whilst the Queens, on their Thrones, set forth their Glory to the Eyes of the whole Court, these beauteous Daughters, or rather these young Suns, cause their Brightness to be admired from another Quarter, and subject to their Empire the highest and most ungovernable Liberties on Earth.

*Of the CONVERSATION of the LOUVRE,
and of the INCONVENIENCES attending it.*

THE LOUVRE is, doubtless, the grand Theatre of *Female* Conversation; but the strange Confusion of it is so troublesome,

some, especially at the magnificent Hours of the Evening, that the best Conversations are tinged by it. A good Company is no sooner formed, but it is immediately sullied by the Approach of some angry Person, or the Sweetness of it is imbibed by the Presence of some great one; or altogether constrained by the Nearness of some Court Spy, who has mercenary Ears, and uses them as Physicians do Leeches: So that in that Place, 'tis by Chance, or by Force, rather than by Choice, that you are engaged in Conversation, and are often join'd with one, whom, in another Place, you would have avoided as the Plague. We must therefore repair to the City, and observe who, among the Ladies of Note, are esteem'd the most polite, and entertain the finest Assemblies; and (if we can) we must get Admittance, that they may endeavour to serve us by Means of their Acquaintance:

LESSER PRECEPTS.

I Have reserved this Place to speak of some lesser Precepts, which seem more proper to be exercised among Ladies than Gentlemen: Indeed most of those which I have before examin'd, come also into Practice

Practice among Females, every now and then; and truly, they are so nearly allied, that they almost always go together, and therefore make a perfect Chain of Sciences and Virtues.

He who would frequent these curious Places, and enter into the Conversation of Ladies, should first take care to make his Presence agreeable; for that's the first Thing they regard *. The *Appearance* may be reduced to two Parts, *Gesture* and *Voice*; but in the View we shall take it, we will add *Dress* and *Shape*: The Body should be proportionable and well form'd, at least nothing, at first Sight, should seem disagreeable to the Eye.

DRESS.

WITH regard to Apparel, it is better to be *fitly* than *finely* dress'd. Proper Judges would rather see you *neatly* than *richly* adorn'd: Yet the nearer you approach to Finery the better, provided you don't exceed; and it is one of the most useful Expences a Courtier can be at: It is almost the only one constantly attendant on those who know how to make

* Cicero calls it, the Eloquence of the Body.

a right

a right Use of it; for it opens them those Doors which are frequently shut to the grand Station, and more frequently to Virtue.

By right, nothing should be wore that's particular or extravagant, and yet Cloaths should be well chosen. Many Women judge of a Man's Mind by his Manner of Dressing, and cannot imagine him odd in the Cock of his Hat, without being so in his Humours. Age also should be considered in this Case; for it would be ridiculous to see an old Man dress'd like a young one, and so on the contrary.

The Mode should, by all Means, be curiously observed: I don't mean *that* by which the *Fops* and *Fribbles* make themselves ridiculous;—but that Mode which, being authoriz'd by the Great and Polite, serves as a Law to the rest.

It is fantastical, obstinately to oppose common Usages, especially in Things so indifferent as Cloaths. Let a polite Man take care of falling into such Caprice, as also of desiring to be the first Inventor of new Fashions, except he is very sure of succeeding *.

* The same Rule will hold,
Alike fantastick, if too new or old;
Be not the first by whom the New are try'd,
Nor yet the last to lay the Old aside. *Pope.*
How

However this be, he should not let too much Care be observed in his Neatness, or the Propriety of his Dress: In a word, to be exact is worse than the contrary. That Sort of Study is not becoming, except among Women: A Man is never fine, but when he does not think so. Provided he be cleanly, no Matter for his being pompous.

It is sufficient that his Linnen be always fine and clean; that he wears good Stockings; that, if his Cloaths are not rich, they are, at least, neither old nor dirty; that his Hat be not old, but of the newest Fashion; his Perriwig, or Hair, according to the Mode: And, particularly, that his Teeth and Mouth be always clean, that his Breath mayn't be offensive in Conversation. To be more nice than this, would do more Hurt than Good. We frequently see such as return from the Wars, or from Hunting, ragged and dusty, more acceptable to the Ladies than those Men of Wax who are afraid of being melted by the Sun or Fire.

Of ACTION, which is the Soul of Words.

ACTION, which is a Part of that bodily Eloquence of which we have
spoken,

spoken, should also be carefully consider'd, it being the Soul of Discourse: Indeed, Words are very languid if they are not assisted by it. We see the finest Things in some People's Mouths seem dead, or at least so cold that they don't affect; whilst others can animate the smallest Matters with so much Grace, that they delight all that hear them.

VOICE, COUNTENANCE, GESTURE.

BUT to conquer two Senses at once, and to besiege the Mind by the Eyes and Ears, great Care must be taken that the Tone of the Voice be neither rude, sharp, too sonorous, nor yet too feeble; but, on the contrary, that it be sweet, clear, distinct, full and neat, easily penetrating the Soul, not meeting with any Resistance.

The *Countenance* is also a Part of that Action by which we may become agreeable. It consists in a just Situation of the whole Body, forming that Mien so much esteem'd by the Ladies: But it receives its Perfection by the Movement of the Face, which should be always serene, sweetly and courteously entertaining all the World: And certainly the Face may be said to govern

vern the whole outward Appearance, since 'tis that which beseeches, threatens, flatters, and testifies our Joy and Grief: In it our Thoughts are read, before we have had Time to express them. The *Eyes*, in an especial Manner, perform the Office of Speech, and 'tis by them that our Soul frequently runs out of us, and appears quite naked to those who watch to rob her of her Secrets.

The *Hands* also are very eloquent; and 'tis properly they that perform the Gestures by which the Action is inflamed, and yet they ought to be very moderate. Other Parts help the Speaker much, but the Hands may, in some measure, be said to speak themselves; for 'tis by them, almost as often as by the Tongue, that we ask, promise, call, send back, interrogate, and deny: In fine, 'tis by them that we express so many different Things, that in the strange Diversity of national Languages spread over the Earth, it may be said, Nature seems to have reserved this of the Hands, to make it alone common to all Mankind.

COMPLAISANCE *due to the FEMALE SEX.*

IN consequence of all this Care, to shew an agreeable Outside, the first and chief Precept to be observed by him who would please the Fair Sex, is, to honour them with all possible and becoming Respect and Submission.

Will they allow us to say, that it is an Effect of their being the weaker Vessels, that they are of an imperious Humour? And that by usurping Authority over the other Sex, they, in some measure, repair their natural Defect, the Want of Strength? And that, 'tis for these Reasons, all those Actions are so agreeable to them, which testify Obedience and Respect? Will they allow us to say, that he is generally most in favour with them, who is skilful in bending and submitting before them?

If possible, you should never introduce into this Conversation, any other than such silken Words as entertain Kings; and, if you are one of those who can never speak but on Horseback, you should pass on to the Wars, without calling on the Ladies: That Sex is too gentle and peaceable to bear Rudeness and Quarelling: Ever so
little

little Fierceness terrifies, and the least Contradiction disheartens them.

The ablest among them have Minds so tender, as to be wounded by the least Disputation that opposes their Sentiments, and offends their Wit : So that those who can easily submit to their Wills and Opinions, can never be upon ill Terms with, nor fail to be esteem'd by, them : In a word, it is *here* all the delicate Rules of Complaisance must be put in Practice ; *here* the humblest Submissions become every Man.

Certainly there are other Reasons besides those generally alledged, for thus honouring the Ladies : Indeed there is great *Pleasure* in doing it, but if that were the *only* Motive, the *brutal*, rather than the *polite* Part of Mankind, would be most assiduous in it. Again, were it in Consideration of their preserving our Species only, few but Philosophers, and those who meditate upon Principles and universal Causes, wou'd esteem them : Or once more, if it were only in Acknowledgment of the Pains they endured, by carrying us nine Months in their Bosoms, bringing us forth into the World, nourishing us, bearing the Defects of our Infancy, and sometimes of our Age ; were it on account of these merely, we should

should be apt to pay the Honour to our Mothers chiefly, if not *only*.

But 'tis their *Virtue* we respect, which hath as many more Charms than that of our own Sex, as it hath Graces, and is accompanied with the Rays of Beauty to procure Admiration. In a word, it is in nothing different from that of Men; and *Plutarch* was in the right, to be strenuous in maintaining it to be the same; proving it, as he does, by many Instances; comparing the highest Actions of Men with those of Women, conferring their Lives, as we do Pictures copied by the same Hand from the same Original: And after all, if the Magnificence (says he) of QUEEN *Semiramis*, is as shining as that of KING *Sesostris*; if *Janaquilla's* Prudence is not less than that of KING *Servius*; if *Porcia's* Courage equals that of *Brutus*; if *Timoclea* does not fall short of the Magnanimity of *Pelopidas*; why should they not be revered in the same Manner, and rewarded with the same Praises? But if there be some Difference found, 'tis not in the Nature of the Virtue, but in the Persons exercising it, who, not being of the same Humour, practise it also in a different Manner. *Achilles* was valiant in one Manner,

Manner, and *Ajax* in another; *Ulysses's* Prudence was not like *Nestor's*; nor was *Cato* just as *Agamemnon* was: Neither did *Irena* love her Husband in the same Manner that *Alcestis* loved her's; nor was *Cornelia* generous with the same Air that *Olympia* was: And yet we cannot conclude from this, that Valour, Prudence, and Justice, are each of the Plural Number; nor that these Virtues can each be multiplied into different Species: — But we may conclude, from what has been said, that the Generosity of Females is the same with that of Males, and that the Difference of their Sex makes none in their Virtue.

FEMALES necessary in COURTS.

TO this must be added, that without Females, the finest Courts in the World wou'd remain sorrowful and languishing, without Ornament, Splendour, Joy, or any Sort of Gallantry: It must be acknowledged that their Presence alone awakens the Wit, and animates the Generosity of all those who have any Sentiments of either. This being true, as it certainly is, how stupid must the Men be who refuse Respects and Honours to those who

who give them Glory, or at least inspire them with the Desire of acquiring it? Now these Respects consist in a certain Manner of expressing Humility and Reverence by *Gestures*, or *Words*, which testify an extraordinary Esteem for the Persons toward whom we express them.

They are also expressed by *Actions*, and there are a thousand little Cares to be taken, and Services to be done for the Ladies, which being timed, and often repeated, make at last the strongest, and withal the most important Impressions; Opportunities for which do but rarely offer.

The Amorous have no need of my Precepts in this Particular, since they have already but too many pernicious Masters in this Art, and are but too inventive of themselves to cultivate their Folly.

But how much is a polite Woman to be lamented, whose Beauty has had the Misfortune to produce that Passion in an ill-composed Soul, fill'd with Indiscretion and Vanity, which are at present the two great Plagues by which Youth is infected?

—The Basilisk's Eyes are less mortal, and less to be feared, with regard to Life, than the Looks of vain, or indiscreet Men,
are

are to be dreaded with respect to the Honour of polite Women.

And 'tis great Pity, that the most chaste Ladies are sometimes slander'd by that Means: For since Reputation consists in Opinion, which easily changes from Good to Bad; and it being the natural Disposition of vain Minds to meddle with elevated Things, if a fine Lady, esteem'd on account of her Virtue, should once inconsiderately cast her Eyes upon one of these Coxcombs, he immediately imagines he must take upon him to convince the World that he does not receive particular Favours from her. Thus in a vain, foolish, and ridiculous Strain of Discourse, with some Sort of Artifice, under Pretence of clearing, he raises Doubts in the Minds of those who are ever so little susceptible of scandalous Impressions: But such Creatures forfeit the Opinion of the Fair-Sex, and must expect nothing but Contempt, tho' they should otherwise be possess'd of some amiable Qualities. There are many other Defects, some of which are indeed less malicious, and of less Consequence, than those already mentioned, but do no less estrange from the good Graces of that agreeable Sex.

Of

Of the VICES and the PERSONS that are disagreeable to WOMEN.

BUT particularly, they cannot bear *Slanderers*, nor *Blasphemers*, nor the *Obstinate*, nor the *Dull*; not the *Self-sufficient*, nor any of those Imperfections which testify Rudeness of Mind; and indeed, what can they expect from *Slanderers*, but Calumnies, and Treatment as rigorous as their Virtue is bright.

Again, what Regard can they expect from those who, despising Heaven itself upon every Occasion, presume by execrable Oaths to violate the Honour of God's sacred Name, profaning the Glory of that holy, pure, and admirable Essence?

But seeing they in general love the Sweets of Conversation, and gay and diverting Humours, what can they find in *obstinate* and *dull* Minds, but Contrarieties and Melancholy, which are to them so odious and insupportable?

Neither do they more willingly suffer the *Pride* of those Minds which are puff'd up with Presumption and false Glory; whose Mouths never open but in their own Praise, and to publish their fine Doings. A Gentleman is very ridiculous,
G who

who has nothing better to say, and they are much to be pitied who are obliged to hear him often. I don't condemn his exhibiting his Knowledge and his Excellencies, but it should be done by the Effects rather than by Words, and by Chance (if it might be) rather than Design.

If he be an exceeding good Dancer, then *he* particularly should not too frequently give a Ball, nor set the Company a longing for it; but without Eagerness, and without desiring to be press'd, he should go to it as others do, as to a Pastime, in which he does not expect to have more Advantage than in every other Diversion. — In short, whenever he meets with Occasions of shewing his Excellencies, let him always be found doing it with that agreeable Coolness, which may shew that he is content with doing well, without shewing that he is pleased with himself. The most learned Man in the World when he boasts of being so, is but a Fool: Nothing that he says or does can be pleasing to any Body; the Pains he takes to give Lustre to his good Qualities, and to make them appear agreeable, not only obscure, but make them troublesome. Vanity has this in common with Rashness, that be-
sides

sides its being foolish and blind, it is also unhappy; and therefore Modesty seems the most necessary of all the Virtues that come in use in conversing with the Ladies: Most of the rest only gain their Esteem, but this gains the Heart, and compleats that which so many artful Addresses have only begun.

JUDGMENT *is what gives ORDER to the Conduct of Life.*

AFTER so many different Remarks, for the last and most certain of all, it must be said, that *Judgment* is the Master of this Art; and upon a Man's good or bad Conduct the Success of the End proposed chiefly depends.

The best Maxims fall into Confusion if they are not ordered by it, and it is necessary to consult it in the plainest Things, as well as in those that are most difficult: But especially amongst the *Fair*, it is almost impossible to advance in their Favour without it; for their Minds being a little unequal, if *Judgment* as a Fore-runner does not find them out, or if we don't learn from themselves what is displeasing or agreeable to them, it will be with great Difficulty that we shall ever find the Se-

cret of pleasing them; so that we cannot give any certain Rules upon this Subject, for great is the Variety of Accidents, and infinite the Diversity of Minds.

Let it suffice to say, that the Precepts which compose that Art are common to all the World, as Fountains and publick Places are; but that 'tis the Wise who know how to make Advantage of them, and to accommodate them to their particular or private Use, each one according to his Capacity, and the Profession he is engaged in.

In fine, to put an End to this Discourse, I conclude, after all, to make an *accomplished Gentleman*, he must have so many eminent Perfections, that difficult Things may be easy to him, and that making himself, in some measure, admirable to all the World, he has no Reason himself to admire any one.

*Divers ADVERTISEMENTS upon the Design
of this TREATISE.*

THUS you have the Sentiments of the worst Courtier on Earth, upon this nice and delicate Subject. And certainly, when I consider myself, my Humour, Conduct, and Profession, with the Disregard I have for Courts, I can scarce conceive

ceive how it came into my Mind to write upon this Subject.

If I was of illustrious Birth; and eager to put myself forward to procure Esteem; if I suffered myself to be tempted by that foolish Vanity of as frequently entering the Houses of the *Great*, as they do me the Honour to open their Doors; if I took Pleasure in mixing in their Intrigues; and, in fine, if I loved the Tumult of this *Grand Monde*, and was able to make myself agreeable to it, by only a Part of those Virtues I would have others entirely possess'd of, perhaps my Design might find an Approver: But considering my Defects, and knowing that I have only the least of all the Qualifications I have described, I don't see any sufficient Reason to colour my Enterprize. I rather chuse freely to confess, that the Fault I have committed by taking Pains, is worse than it wou'd have been to have continued idle.

But after all, what pleases me most, and emboldens me thus to publish my Thoughts, is, our not yet having a Law against bad Authors; and that the Crime of writing ill continues at present, without any Example of Punishment. My Design is only to represent a good Man
more

more briefly than others have done, rather than one of those dextrous Courtiers of the Age whose Actions are not always innocent. If my *Honnête Homme* is not so dextrous as he should be, I am the same; and if it be found that I have not given him a sufficient Number of Rules, neither do I find myself obliged to teach him more than I have learned: And yet I propose Business enough for a Part of his Life, and am assured few of his Hours will be uselessly employed, if he addict himself to all the Exercises I have shewn to be agreeable to his Profession. Besides, this Piece is rather an *Idea* of what is possible, than an Example of a Thing frequently seen. Let him who cannot acquire so many Qualities, hold fast those that he can, and endeavour to possess, at least, a Part of those that are most necessary, without being disheartened on account of the rest. Those who would have me treat at large and very minutely what I only design by the bye, seem to mistake the Thing. When I say a Gentleman should be a good Horseman, and a Swordsman, is not that advising him to go to the Academy, and to frequent the Schools? or to have good Masters to teach him at Home? Again, when

when I advise him to the Study of *Policy*, *Morality*, or *Mathematicks*, is not that telling him that he must read the best Authors upon those Subjects, or converse with learned Men? — Surely they would not have me fill my Book *Du Manerige Royal*, & *du noble Jeu de l'Escrime*; with the *Royal Jockey*, and the *Noble Art of Defence*; and make it a Common-Place Book of all History, filling it at the same Time with all the Figures and Instruments of Geometry! Again, when I introduce him to the King and the Grandees, must I also make him *Harangues* and fine *Speeches* for every Day in the Week, with a little Book of Compliments to enable him to make his Court? Is it not sufficient to shew him the Way? Be that as it will, I have put into this little Book what I thought most necessary, and have cut off as much Superfluity as I possibly could: I have mix'd my own Opinions with the Ancients and Moderns, and have endeavour'd to retain those that are sound and reasonable. If I should be required to separate them, I own I cannot. Besides, it wou'd be so useless a Business, and it signifies so little to me whether I be thought to invent, or imitate, that rather than be
put

put to the Torture, I am willing to confess, that the *good* Things that may be found in this Discourse are, if you please, but mere *Thefts* *; that the *Middling* are ill copied from good Originals, and that the *Bad* (which are most in Number) are my own Whim and Invention. Let the Criticks tear it; if it is below their Notice, I'll promise them to be no more angry than when I see my Cloaths beaten to drive out the Dust.

* "Most of the *French* Wits continually pillage the
 " *Greeks, Latins, Italians, and Spaniards*; and whoever ex-
 " amines their Works well, will find that the Country of
 " *Belles Lettres* (for Instance) is full of Robbers, and
 " that *Mercury*, who presides over Arts and Sciences,
 " is not without Reason the God of Thieves, as *Bar-*
 " *toli* has ingeniously observed in his *Huomo di Lettere*.
 " I am willing a Wit should make use of the Thoughts
 " of good Authors, on Condition that he adds new
 " Beauties, as Bees draw Honey from Flowers." *Bon-*
hours.

F I N I S.



